The Churchman.

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Communications.

For the Churchman.

SALE OF PEWS.

My Dear Brother,—Time was, when I very much doubt whether the editor of the "Churchman" would have felt himself at liberty, to publish the "TWENTY-TWO REASONS FOR PLAIN MEN, AGAINST THE SALE OF PEWS IN THE HOUSE OF GOD," which are ascribed to the Bishop of Fredericton. In 1836, if I am not mistaken, such doctrine was considered and called "skiomachy," or some such name. Now, in the beginning of the year of our Lord 1847, my old friend, the "Churchman," true to the light, as the gnomon on the dial plate, lifts up his voice, or rather modestly permits the Bishop of Fredericton to be the speaker, and boldly, faithfully, honestly rebukes this "abomination of desolation," which has found its way, while men slept, into Our Holy places. *Laus Deo.* The day is dawning, the light on the mountain tops is spreading, lift up your eyes my brother, "The sun of righteousness" is about to arise upon his Church.

These same "TWENTY-MWO REASONS" have also been inscribed upon the folds of the "Banner of the Cross;" an appropriate place for them. May they be seen and marked and inwardly digested by all its readers. I have not yet seen these REASONS published by any low Churchman, or *Protestant* Churchman, as contradistinguished from Catholics; nor have I heard that any *Evangelical* Bishop has either here, in England, or her Colonies, up to this present time, moved his little finger, or whispered a single note of disapprobation concerning the practice of selling and renting pews in Churches. Nor do I anticipate this last result. Low Churchism is too nearly alied to mammonism, even to expect a bold and open testimony against the practice. The avowed principle that *power* comes upward from the people, and not downward from God, leaves with the people the right to settle Church matters according to their "private judgment." They have settled them with a vengeance, and wo be to that Low Church Bishop who ventures to rebuke the pride of wealth, which has so comfortably taken up its abode in "the House of Prayer."

It requires a High Churchman, and a man of some nerve, to engage in single combat with "the God of this world;" a man who believes that he has authority to cast out evil spirits, and who after the example of his divine Lord is resolved in dependance upon his power, to *try*, at least, what can be done. One such man, will "chase a thousand, and put ten thousand to flight." He wants nothing but a scourge of small cords, composed of the lines of truth, and courage to apply it. Politeness is lost upon these "money changers." Mr. Mammon will you please to retire, won't do. "Take these things hence," with a quotation from the word of God; this will do the business. The devil always "flees," when he can't stay. Thanks be unto God, we have some few such men, Bishops and Presbyters, and Lay men, who by God's grace are resolved to "resist the evil one."

Let me tell you how my heart was made glad not long ago. I went to attend the laying of a corner stone for a Church of God, in a neighboring diocese. The Bishop of N. Carolina delivered the address. It was just what an Episcopal address ought to be. Not a catering to public opinion, according to every man's "private judgment;" not an effort of skill to suit all tastes and palates, and to offend nobody. It was a plain, unvarnished, solid, and substantial statement of Catholic truth, bearing upon the subject of building Churches. I was much pleased, as you will be I think, now your eyes are open, when the promise is fulfilled, of its publication. It is not "skiomachy."

I said to the Bishop after the devotional services were over, "I thank you my dear Bishop for that address. If you practice what you preach, I wish you God speed." To which the good Bishop replied, "I do. Do you know, that there is not a single Church in N. Carolina, in which a single pew or sitting is owned as private property? There, it is now understood, that I will not consecrate a Church, which is in debt, or in which the pews have been sold out to individuals." This seemed to me to be the appropriate language of a Christian Bishop. I do not know whether you are acquainted with this fact or not. If you are not, it will be good news; and, I doubt not, it will do you good, as it will all who are Catholic in heart.

This, as it appears to me, is the way to work. First preach, then act. First be fully persuaded in our own minds what ought to be, then aim at it. First go ourselves, then say "Be ye followers of me." This I suppose is the way of the Bishop of Fredericton. Whatever others may do, I look upon the publication of these TWENTY-TWO REASONS as a solemn call of God's Providence, addressed to the Churches, to consider and amend their ways. It is vain to expect God's blessing upon our congregations while the practice of selling and renting pews prevails. If we regard iniquity in our hearts, and practice it in our devotions, surely the Holy Spirit will be grieved and withheld. According to the Bishop of F. the practice of selling and renting pews is iniquity. He says that "our blessed Saviour has expressly forbidden it" in these words: "Make not my Father's House a house of merchandize." Can any one doubt that it is sinful to disobey the divine Head of the Church? The Jews made it a matter of *convenience* to have their tables for the money changers in one of the courts of the Temple. This in the sight of the "Lord," was a grievous offence. "Take these things hence," said he. "It is written my House shall be called an house of prayer for all people; but ye have made it a den of thieves." What spiritual good could the Jews expect, in waiting upon God, while they indulged themselves in such iniquity? And yet, this sin of the Jews, bad as it was, was not half so enormous, as is the prevailing practice of selling out and renting the privileges of the Church of God. The conduct of the Jews did not touch the integrity of their worship directly; whereas the conduct of Christians makes the worship of God, the administration of the Sacrament, and the preaching of the Word, matters of "Merchandise." It sets up for sale and for rent the "gifts of God," which he has proposed to confer "without money and without price." Two evils are committed in this thing. The purchasers and renters of pews and sittings, being themselves, as the Bishop of Fredericton truly asserts, guilty of "simony," can expect no blessing. Their sin will work itself out in all the forms of ungodliness sooner or later. "The lusts of the flesh, the lust of the eye, and the pride of life," will insinuate themselves into the services of the sanctuary, and while the *form* remains, will eat out the substance of true devotion. Another evil is the *poor* are excluded from the fountain of life. The "Gospel" which was first preached to them, and designed especially for them, is taken away and monopolised by the rich.

While such a state of things continues, who can expect any thing else but that the storm of judgment which is gathering over the Christian world, (by which every house which is not built upon the rock will be carried away,) will extend its fury into the Church itself. These things must be removed, and we must go back to Catholic principles and Catholic practices, if we would save ourselves from ruin.

Excuse the length and the freedom of this communication. G. B.

For the Churchman.

THE MAN OF SIN.

NUMBER VI.

Dear Mr. Editor,—In my last I considered the 3d verse of the 2d Thes. 2d chapter in reference to a fulfillment among the phenomena that have made their appearance in Christendom since the commencement of the Reformation. We have seen that some sects professing themselves Christians, have nevertheless rejected and visibly departed from the Ministry, the Faith, and the Worship—all that constitutes the visible state and condition of Christianity, and which, as the metes and bounds of the Church, form the dividing line between it and that which is without. I now resume the subject for the purpose of considering the 4th verse, in relation to some phenomena that have occurred mostly within the same limits, and have characterized mostly the same persons.

I will quote the verse to begin with, that we may have it distinctly before our minds. "*Who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God showing himself that he is God.*"

By *all that is called God*, we may understand—

(1.) The primitive Christians, to whom the Word of God came, (John 10: 35,) and the sects of which we are speaking, disregard the examples, principles, and persons of the primitive Christians. They never commemorate them by Holy days, and they regard it as superstitious and derogatory to the Scriptures to pay any regard to early tradition or catholic consent and usage.

(2.) Or it may refer to those in authority either in Church or State, and thus the prediction is fulfilled in the same persons. For certainly in all cases they have set at defiance the Ecclesiastical authorities of the Church, and for the most part they have sprung into existence in opposition to the civil authority.

(3.) Or, finally, it may mean God, and then it is the same as the last part of the verse, and finds its fulfillment in the same facts.

If "*is worshiped*" means as in English, then of course it is God, and is only an addition to, or amplification of, what is said before and after it. If it means, as I think, all that is held venerable and sacred, then it finds its fulfilment in the irreverence of those people in making the Church a mere meeting house, in regarding the sacraments as mere outward rites, in abolishing all Holy days, even Good Friday and Easter, and in converting the Sunday to Sabbath.

It is evident that we are not to look for any *professed* atheism or opposition to God for a fulfilment of the prediction. "The man of sin," by such a profession, would defeat his own object. He would completely destroy his influence over Christians, and then he could bring them into his wickedness only by force. But it is by deception, cunning, craft, lying wonders, and pretended piety that he is to succeed. Therefore it must be under the cloak of a religious faith. And I might ask what would be the most favorable time for such an undertaking, if it were not when the Church had become corrupt so that a pretended zeal for the purity of the Gospel would be an effectual means of seducing many. He could then easily brand all those that would not fall in with him as friends to the mass of old error, (Papists? Puseyites?) and thus he and the friends of the old errors would make terrible havoc of those that would aim to stand aloof from most of them, cleaving only to the Faith once delivered to the Saints.

I have already stated that the language in the last part of this text does not necessarily imply that "the man of sin" is to exalt himself above God and sit in His Temple as God, by claiming the worship and homage due to God alone. This is what no man could claim with any prospect of gaining it. The age for deifying men and worshiping them *as gods* has gone by. It must be in some other way than that "the man of sin" is to "show himself that he is God." This, as I understand, he is to do, not by claiming to be God—not by claiming to have divine attributes and prerogatives, but by assuming in an age when "the falling away" has prepared the people for it, when ignorance of the truth has prepared for the introduction of error, to do what God alone can do.

I regard our Saviour's declaration to Peter, "On this rock will I build my Church," as one of the strongest proofs of His supreme divinity that could be afforded. If the Church is His, and He built it, either he must be God, or a sort of antagonist to God. A Church can bring its members into communion and fellowship with its founder, but can carry them no higher. Man cannot make a covenant that will be binding upon any being higher than himself. If then, Christ be truly God, very well. His Church—that which He founds and builds—will bring us into covenant and communion with God. But otherwise if He be not truly God, then in founding His Church by leading us to communion with himself, He is leading us away from God. Hence whoever founds or builds a Church, sits in the Temple of God as God, and becomes the God of those who belong to that Church. Of course I am speaking of founding new Churches and not of establishing new branches of the old one.

Now each of these Protestant sects has done that which as we have remarked, proves that Christ is either God or one that "opposeth and exalteth himself above" God. He founded a Church, thus showing Himself that He is God, or if He be not He has deluded to their everlasting ruin those who put their trust in Him or belong to His Church.

It is indeed true with regard to the Presbyterians, that at first they held to the necessity of the Apostolic Succession and of retaining what they considered the constituent elements of a Church, so as that theirs should not be a new Church, but only a reformed branch of the old. But this was soon found to be like cutting the branch between oneself and the tree. And though they retain much of the old form, yet they have very extensively adopted the congregational principle. Most of the other sects have started on that principle. Or if they have not it makes no material difference in relation to the present object. They all confess that they have founded a new Church, a new communion. They think that it is *like* the Primitive Church. But there is no pretence that theirs is the same. *Similarity*, and not *identity* is all that they claim. They acknowledge the fact that the Church to which they belong was founded, as a new and distinct religious community, by this and that man, or a body of men, since the Reformation.

Now we will not, and we need not, go into the question of their similarity to the Primitive Church. That may be granted, or conceded to be of no importance, and yet the substance of the whole matter remains undisposed of. The complaint is not that they have founded a Church *unlike* the Apostolic, but it goes to the substance matter, that they have founded a Church at all. If, for instance, the Wesleys, Asbury, Coke, &c., had the right and power to found a Church *like* the Apostolic, they had the right to found one *unlike* it. They were bound by no instructions that were given them by God, for none were given. The Bible furnished them none, and if they had any from another source, then there was a new Revelation, a new Covenant, and they should have given us new Scriptures. But without authority from God, without instructions for that purpose from Him, they found a Church of their own.

What we have said of the Methodists is true of all the sects that are without the Ministry of the Apostolic Succession. They are human Churches, founded in fact and confessedly by *men*. And it makes no difference so far as this immediate point is concerned, whether these founders of the new Churches were mere laymen, or Presbyters, or even Bishops, in the old Apostolic Church. For their Holy Orders gave them no authority to build a new Church, but only to continue and administer the old one according to Christ's institution.

In these days of jealousy and excitement it is necessary that people should be cautious what they say and how they guard their opinions from misapprehension when they are speaking on this subject. This must be my apology for being a little more prolix upon this point than there would otherwise be any necessity for. I remark, therefore, that of course I am not saying but what the members, whether lay or clerical, of an existing Church, as that of England, for instance, may go into a country where there is no Church, as they came here in A. D. 1607, and lay the foundation of a Church which should be in one sense new, that is a new branch of the ONE Church retaining as it does the Ministry, the Faith, and the Worship, and being in communion and friendly intercourse with the parent branch from which it sprung. Although it is in one sense a new Church, yet it is not a new communion, but only an enlargement and extension of the old.

Nor can the action of the English Bishops in the Reformation be called the founding a new Church, even though the Churches in the Romish Obedience refused communion with the English after the Reformation. Their act founded no new Society or Church, it simply reformed the old one. As a visible body corporate its identity was not changed. Nor was there any change made in their doctrines and except what they had a Scriptural and canonical right to make. They strove in earnestness and sincerity to restore all things to their condition in the Primitive Church—to retain the Ministry, the Sacrament, the Faith, and the Worship, and they rejected the intercommunion of no one branch of the Apostolic Church.

But with all these sects it is far otherwise. For leaving out of view for the present the question as to what the polity of the Primitive Church may have been, it is a conceded fact that no one of these sects is the Primitive Church prolonged by a visible and traceable existence into the modern sect. The highest thing which they claim is likeness or similarity. They do not even lay a claim to identity. They all admit the fact that they are of modern origin. They had their orgin, foundation, and commencement in these latest centuries.

It would be amusing, if the subject were not too serious' to see the naivte with which they confess this fact. Says Dr. Miller, "This denomination (the Presbyterian) is to be considered as the offspring of the Church of Scotland." "The celebrated Andrew Melville, on his arrival in Scotland from Geneva in A. D. 1574, was enabled to effect in 1592 the introduction of that Presbyterian polity which he found established in Geneva, and which has finally been fixed in Scotland." So that "the Church of Scotland," of Dr. Miller, is the offspring of that polity which was instituted by Calvin, Farell, and Viret, and founded in Geneva, about A. D. 1540, and here is its origin. "*Methodists.* This large and respectable denomination *was founded* (*sic.*) in the year 1729 by one Mr. Morgan and Mr. John Wesley." "*Baptists.* It has been asserted that the Baptists *originated* in Germany about the year 1522, at the beginning of the Reformation. It is true that *no* denomination of Protestants can trace the origin of its present name further back than about the time of the Reformation, and most of them (the denominations) have originated (*sic.*) since that period." Congregationalists. "Mr. Robinson has been rightly deemed *the founder* of the sect and of the celebrated Church at Leyden, in Holland, of which he was pastor."

I might carry these quotations to almost any length. But that would take up space and time unnecessarily.

I have already stated that the congregational principles are prevailing extensively and almost exclusively among all the sects. These principles as given by Mr. Upham, (*Ratio Disciplinæ*, the best authority I know of,) are in part as follows:

"Men being by nature possessed of a capacity to govern themselves, and having a right to do so, any competent number of persons" (seven) "sincerely professing themselves to be guided by Christian principles, are at liberty and have the right to follow the suggestions of" (1) "reason," (2) "conscience," and (3) "the Scriptures," (Scriptures last,) "in respect thereto, *and to form themselves into a distinct Church.*" p. 37. Ed. 1829. Here then the principle that men have the right and can form new and distinct Churches, according to their own notions of choices and preferences, is distinctly avowed. Christ built His Church—the act proves Him to be God. Men build theirs, thus "showing themselves that they are God." This union or incorporation by which they "form themselves into a distinct Church," "is made by means of a *mutual* agreement and contract, or *covenant*, either express or implied." p. 37. So it seems that they *covenant* with *one another*, (and that is the form in which most of their covenants run.) The covenant is between the men who "form themselves into a distinct Church" on the one part, and those who are admitted from time to time on the other. The true covenant has God on the one part, and man on the other. Again. The essence and substance of the outward calling of an ordinary officer in the Church does *not* consist in his ordination, but in his *voluntary and free election by the Church*, and his accepting of that election." p. 112. So then these same men, "who form themselves into a distinct Church," "by a mutual covenant" between themselves and one another, p. 68, may elect, and by their election and an ordination performed by themselves, even though they be laymen, (p. 113, § 70, 71,) appoint and authorize a ministry. They have also the right to define the articles of their faith, the mode of their worship, and the rules of their discipline. p. 37. (4.)

Thus we have not only the confession of the fact that men in these latter ages, "as God have set in the Temple of God, shewing themselves that they are God," by doing what did the most unequivocally prove our Saviour's Godhead, forming new, distinct Churches, making covenants with men, instituting a ministry, &c, all of the most sacred acts of our bleesed Saviour who was both God and man; but we have also all this freely avowed and justified as the recognized principles of a large denomination, whose principles are becoming extensively adopted in the other sects, and are the popular views upon the subject in this our country and age. Thus has man taken the whole matter into his own hands. He can found Churches, make Covenants, institute priesthood's, and this he claims a right to do even though God has for once and for all built His Church, established and ratified His covenant, and ordained His Ministry to be with them always even unto the end of the world. Now if this be not to oppose and exalt itself, and as God to sit in the Temple of God, showing itself that it is God, it would be difficult to say what is. I can conceive of nothing that would more unequivocally prove the Divinity and the divine supremacy over all things, than these acts which men profess to perform, and therefore I infer that unless he or they that do such things be God, then they oppose and exalt themselves above God, by drawing men from Him into covenant with themselves, and from His Church into theirs. They come as false Christ's and false prophets, deceiving many; and the people heap to themselves teachers, and are turned to fables. Not only do Mormonism and Millerism prevail, but other systems which are as truly another Gospel than that which Christ and the Apostles preached, are constantly leading away multitudes after them.

It may be expected that I will say something of the movement as productive of sin, for that must be one of the characteristics of "the man of sin." But that would be reasoning upon the tendencies of the principles to which I have referred. This is what my readers must be left to do for themselves. Besides it is not strictly required by my undertaking.

The reader has now before him the proof, or rather an indication of what I consider the proof of the correctness of my view of the prediction contained in 2 Thes. 2: 1—11. The proof is the correspondence between the facts and the prediction. To my mind it is satisfactory. The reader must judge for himself. CONTRIBUTOR.

For the Churchman.

BABYLON AND JERUSALEM.

"Therefore is the name of it (i. e. the city) called Babel, because the Lord did there confound the language of all the earth."—GEN. xi. 9.

"Jerusalem is built as a city that is at unity in itself."—PSALM cxxii. 3.

Two things of a contrary nature are best understood when placed near to each other, and contrasted. How beautiful is the light when compared with the darkness! How is the ear delighted with the sweet notes of harmony, that has been wounded with the harsh sound of discord! And how acceptable are the blessings of a wise and peaceful government, when compared with the miseries of anarchy and misrule! How conspicuous is the safety of Noah when in the ark, contrasted with that of the multitude perishing in the deluge!

The like advantage we have when we compare together *Babylon*, the mother of confusion, idolatry, and error; and *Jerusalem*, the city of peace, unity, and truth. In order to illustrate the contrast, we will consider the name and history of Babylon, and afterwards the name and history of Jerusalem.

From the beginning of the world until about one hundred years after the flood, all mankind were of one language and of one speech, (in the Hebrew, of one *lip*,) which word, says a learned scholar, "when used for the voice, the indication of the mind, is never once in the Bible taken in any other sense than for *Confession*, of which there was but one common form, before the apostasy at Babel." And that there was but one language anciently, the same as from the beginning, the heathen themselves acknowledge; and wise men, both among Jews and Christians, have generally agreed that from Adam to the flood they spake the Hebrew, that holy language in which the books of the Old Testament are written. And though we may not now have it pure and entire as spoken by the Antediluvians, yet that it is radically and substantially the same we may conclude from no contemptible arguments. For Noah himself lived 250 years after the confusion of Babel; and Shem, the son of Noah, was for some time cotemporary with Abraham; the language continued the same unto the days of Moses, who wrote the Pentateuch. And as the Church of God remained in the line of Shem, it is probable that he had some holy descendants who were not engaged in the proud scheme of Babel, and who would not be deprived of the original language. The conjecture is strengthened by considering the description of persons who built the tower, Moses calls them the *children of men*, by which he distinguishes them from the faithful, whom he calls the *sons of God*. Noah being a perfect and upright man, and Shem being the subject of a special blessing, would neither of them, we may safely conclude, engage in the rash attempt, but would maintain, as far as their influence could reach, the true religion, and so the original language.

Many have supposed that the confusion of tongues was rather a prophecy than a miracle, and which did not begin to take effect till many years after the dispersion at Babel. And that the building was rather discontinued on account of a diversity of creeds among these idolaters than for any miraculous change in their language at the time, they not being able to fix upon any one object of false worship, and differing also as to the peculiar mode; which confusion and uncertainty of belief, doubtless, in time affected their language, being separated far apart from each other. Strabo says that three thousand years after the dispersion, the inhabitants of these countries exhibited a very strong resemblance of cognation in their language, manner of living, and the lineaments of their bodies.

So the above supposition is rendered more than probable, not only by the entire silence of the later prophets, and the New Testament upon this subject, which either recites or refers to all the noted miracles of early times, but by the frequent reference made in the Old Testament to the destruction and confusion of this new Confession, which has not as yet received its final accomplishment. The Psalmist evidently refers to it when he says, "Destroy, O Lord, and divide their tongues." At the coming of Christ this Confusion seemed to have been completed in its first fulfilment, for the heathen had lost almost all together the power and action of their objects of worship. So our Lord says to the woman of Samaria, "Ye worship ye know not what." This utter confusion and perplexity doubtless rendered the heathen world more ready to receive the religion of Christ; which we find they did with great eagerness, to the exclusion of the Jews; till the Christian religion filled the whole earth, and the prince of this world was cast out from his power and dominion over the heathen, and his oracles became dumb.

The confusion and destruction of this second Babel, the building of which commenced (after the great Christian apostacy) at the *Reformation*, will not receive its full accomplishment until the second coming of Christ, when he shall destroy both root and branch of all idolatry and false confessions, and "will turn unto the people a pure language, that they may call upon the Lord with one consent."

Nimrod was called proverbially *a mighty hunter* before (or against) the Lord; mighty in profligacy and wickednesss, hunting the souls of God's people to make them sin, for which we hear the Lord by the prophets expostulating with those of his people who had become idolaters; who "prophesy out of their own heart, to *hunt* souls; "will ye *hunt* the souls of my people to slay the souls that should not die?" So was this chief apostate, who set at defiance the sovereign authority of God, a *mighty hunter*. There is a tradition still current in the East, which was adopted hy many of the ancient fathers, such as Epiphanus, Eusebius, &c., that Noah, in the nine hundred and thirtieth year of his life, by divine appointment, did in the most formal manner, divide the whole terraqueous globe among his three sons, obliging them that they would take an oath to stand by the decision. Upon this happened a migration at the birth of Peleg. It is affirmed that the arch rebel Nimrod disregarded this partition, and encroached upon the territory of Ashur, which occasioned the first war after the deluge. And no other reason could well be assigned for a branch of the family of Ham, (who it is supposed were, on account of the curse, separated at a great distance from their brethren,) being planted in the midst of Shem.

As luxury and vice increased, these *children of men* soon forgot the fearful monuments of their ancestors' ruin. It was a proud word, "Come, let us build a city, and a tower whose top may reach to heaven, and let us get us a *name*," or a *God*, (for the same word signifies the one and the other,) "lest we be scattered abroad upon the face of the whole earth." Most shameful arrogance, most ignorant presumption for man, who is a worm, and the son of man, who is a worm! God wills us to look up towards the heaven with lively faith, with humble and fervent desires, not with the proud imaginations of our own achievements; but haughty and frantic ambition knows no limits, and so the Almighty directs his indignation against it.

Lo! his divine powers arrest them in the midst of their course, by dividing their tongues. He frustrates their work, and mocks the impiety of the workmen. How easily can he control, or bring to naught, the greatest projects of men! Wicked acts which begin in vain-glory, do, for the most part, terminate in shame. It is well conjectured that this *tower* was by the builders consecrated to the *sun*, as the cause of drying up the waters of the deluge, and as the most illustrious resemblance of the Shekinah or symbol of the divine presence, and that the top of the tower was intended as an altar for sacrifice. Certain it is that here was the first rise of idolatry, and therefore Babylon is styled the "Mother of harlots," she having originated the confused and idolatrous worship of the heathen, which the Scripture considers as spiritual fornication.

Such being their wicked devices, God comes down, confounds their language, and disperses them over the face of the earth, thus inflicting on them the very thing they were so anxious to avoid. To perpetuate forever this confusion of tongues, the city which the children of men built was named *Babel*, which word, in the Hebrew and other oriental languages, signifies *confusion*. And it is not improbable that its situation was on the very spot where Satan first seduced our first parents; a place as justly to be desecrated as it was once favored.

Babel, or Babylon, is used also in the Scriptures in a mystical sense, signifying all false religion and idolatry from the beginning even to the end of time; of which ancient Babylon, in its punishment and destruction, was but the type. Accordingly we find written in the Revelations, "Mystery, *Babylon the Great*, the mother of harlots, and abominations of the earth; for all nations have drunk of the wine of her fornication." She has ever been the great persecuting power of the Church; therefore the holy apostles and prophets, and all heaven, are called upon to rejoice over her fall. For by her sorceries were all nations deceived, and in her was found the blood of prophets and of saints, and *of all* that were slain upon the earth." Her utter destruction is thus represented, "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Let then the children of God, called with a holy calling, yet overcome with the cares and pleasures of a sinful world, still lingering willing captives within the walls of guilty Babylon, hear the words of the prophet, saying, "Deliver thyself, Oh Zion, that dwellest with the daughter of Babylon;" for "the great day of the Lord is near and hasteth greatly, even the voice of the day of the Lord, a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet, and alarm." Even now may the destroying angel, with outspread wings, be hovering over a guilty world, devoted to ruin, waiting only the word, from before the eternal throne, to execute his last most awful summons! E.

To be continued.

For the Churchman.

"*Rivetting the chains of a factious and impure despotism upon the conscience and the moral feelings of an outraged Church.*"

Mr. Editor,—Some of your readers may be ready to ask, What in the world means this raving? Had the writer before him, in the visions of his head, some Erastian tyrant, the slave of vice and cruelty, who makes the Church the mere creature of his will, and compels it to minister to his designs of ambition and of wickedness? Had he conjured up the vile machinations of papal or puritan faction? No, gentle reader, no such thing. The man is speaking of the Missionary Committee of this diocese of New York, appointed by its last Convention. And wherefore this outpouring of wrath against that very respectable body of Presbyters and Laymen? Because they do not direct their treasurer to publish his receipts in the Protestant Churchman, "notwithstanding every just remonstrance, and reasonable concession, on" the "part" of the editor of that paper. This bombast found its fitting place in a late number of the same hebdomadal, whence I have copied it; and as if to insult the clerical profession, the article which contains it is signed "Country Rector." What that article calls "remonstrance" and "concession," together with a good store of dolorous lamentation for its grievances, and a supply of bluster about the rights of its patrons and readers, had ever and anon been served up in the Protestant Churchman, before the meeting of the Convention, and the interposition of that body in the premises invoked. And yet the very same Missionary Committee against which all this had been aimed, and which had been unmoved by it, was reelected by a majority of 54 clerical, and 16 lay votes. And in the same Convention, a resolution intended as a favorable response to the editor's importunate call for relief, "*was laid on the table.*" The furious reviling, therefore, of the Country Rector, is directed not only against the Missionary Committee, but also against the Convention. That body is accused of "rivetting the chains of a factious and impure despotism upon the conscience and the moral feelings of an outraged Church;" and the Protestant Churchman is the worthy channel through which this insult upon the diocese is perpetrated. But that paper was got up, and has been sustained, in enmity to the diocese; and is therefore herein but true to its character.

"*Factious!*"—Where is the *faction*? In the *diocese*, which has regularly and constitutionally acted by so large a majority of such a body as its Convention? Or in the *party* in whose behalf this ribaldry was written and published?

But proof of faction does not end here. For more than fifty years this diocese has been engaged in the missionary work within its bounds; the direction and supervision of the same, under the Bishop, being committed by the Convention, to a body of clergymen and laymen; and the parishes being required also by the Convention, to furnish the funds. This Country Rector says that he has "a *conscientious* objection" to submitting herein to the authority of the Church; and he appears to be one of a banded class who come out in avowed rebellion against the law; and yet, not willing to forfeit all credit for doing something for missions, they aim to substitute for the Church's operations, so called missions of their own, which are of a strictly party character, an employment of funds which belong to the Church's consecrated treasury, for raising up and strengthening party influences; thus sacrificing the conservative and orderly character of the Church to the principles of nullification and radicalism. These persons will probably expect to be of some consideration in the Convention of the diocese, and to have attention paid to their homilies about morality. They also perhaps expect credit for sincerity in avowing peculiar zeal for piety. Perhaps in some cases their assurance of justifying faith may minister a sense of deliverance from the duty of giving themselves much concern about moral obligations growing out of the law of works.

I understand that, a few years ago, the Rector of St. Peter's Church, New York, made a speech in Convention, in which he treated with just severity a young brother who talked about the clergy being left to their *consciences* whether they would comply or not with the canons requiring pecuniary contributions; and that the present Rector of St. Michael's made one in which he advocated the infliction, as a penalty for neglecting such contributions, of the forfeiture of a right to a seat in the Convention. Will these gentlemen try to recollect their speeches for use next fall?

Let, Mr. Editor, the friends of Christ and His Church in this diocese bear in mind that this ungodly state of things lays new responsibilities upon them. Let them resolve that, through divine assistance, the cause of the Gospel shall not be thus hindered; nay, rather, that by the blessing of Him who maketh the wrath of man to praise Him, these things shall fall out rather unto the furtherance of that cause. To this end, by increased liberality, and if need be, closer concentration of effort, on the part of its faithful members, let a fresh impulse be given to our diocese's operations in behalf of Christian knowledge and piety. Let its missions, and their invaluable and efficient auxiliaries, its Bible, Prayer Book, and Tract distribution, be sustained by largely increased pecuniary means, and remembered in more diligent and faithful prayers.

CHRISTIAN.

For the Churchman.

ASPECT OF THE CHURCH.

It is well to be both able and willing to "discern the signs of the times;" and it may be proper occasionally to direct the attention of others to those indications in relation to which we have some obligations and duties; or which, if duly considered and appreciated, may produce a desirable impression on our minds and hearts. It seems to us that the present aspect of the Church in the United States is, both in a temporal and a spiritual point of view, worthy of special consideration. There are, indeed, some unfavorable and discouraging indications; but, upon the whole, we think there are some decided "tokens for good." While, therefore, we ought not to close our eyes against those things which are adapted to humble us, and make us betake ourselves, in fasting and prayer, to his Almighty, gracious, and ever-wakeful and faithful Head, we ought to be as willing to consider those things which afford evidence that He is drawing nigh for our salvation.

If we are not mistaken, that unholy excitement which has for some years been so prevalent, is beginning to abate. Either the excitability of the general mind is beginning to wear out, and the appliances which had been resorted to for the purpose of creating suspicion, animosity, and alarm, are gradually losing their power; or a more Christianlike and becoming zeal for essential truth, the salvation of men, the prosperity of the Church, and the glory of God, is taking its place. If it be the former—if insensibility and indifference to those things which so long have kept the Church in a ferment have supervened—this is better than an active element of evil; and we trust that there still remains enough of faith and piety among our clergy and people to prevent that death-like apathy which sometimes succeeds controversy and civil war. The storm having subsided, the agitators lost their influence, and angry feelings died away, those better and more enduring elements which always remain with a few of the best, will begin to work upon those spiritual and indestructible sensibilties which are the organs of Divine agency; and the result will be a gradual return to peace, harmony, and well-directed zeal. Notwithstanding all the unholy feelings, ill-judged operations, and angry conflicts of the last few years, it appears to us that the Church is now better understood by her members, more firmly established upon her proper basis, and better fitted to cope with the world and with dissent, than before the beginning of the contest. If, however, the second solution be the true one—if holy zeal have superceded, or be gradually superceding, unholy excitement, then we have still greater cause of encouragement; for the Spirit of God is more evidently and powerfully at work. Then, indeed, the walls of Jerusalem shall be built even in troublous times. The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.

It cannot, we think, be denied, that, to some extent, personal alienations and settled animosities are more numerous and seemingly irremediable than they were five years ago. And this is a great evil, and one which within its immediate range must always bring forth bitter and deadly fruits. But there is an incidental and collateral benefit resulting even from *this* evil. As a general rule, these personal alienations and settled animosities are to be found in those persons who have been active and restless disturbers of the peace of the Church; and by that very activity and restlessness have made themselves felt and conspicuous; and with the progress of contention and bad feeling, they become more and more persons of consequence. But at the same time the process of personal deterioration has been going on in themselves; until at length the absence of the right spirit, and the presence of an evil spirit, have become evident to all men. They have, by the manifestation of personal and settled animosities—so utterly inconsistent with true charity—proved to all that they are "carnal, lacking the Spirit of Christ," that they are gradually losing their power to produce or keep up disturbance. In vain do they accuse and endeavor to excite suspicion against persons evidently better than themselves. Such persons, therefore, are gradually sinking back into their proper obscurity, shorn of their glory. As they find themselves falling into oblivion and losing their influence, they may make even more outrageous and unpardonable efforts to keep up the contention, and thus regain their position. But this will only make their true character more evident, and diminish their influence with all good men. Thus a terrible and mortifying retribution sooner or later awaits the generality of this class of persons. Even at this moment there are in the Church persons descending the inclined plane by a force of gravitation which no earthly power can resist. And if we are not too sanguine as to the signs of the ecclesiastical times, such persons will soon find themselves, if not shattered to pieces by collision between themselves, upon this proper line.. When the elements return to their equilibrium, they will be found at the bottom.

It is now better understood by the Church at large than it was some years back, that all the piety, and truth, and principle are not with those who were formerly so successful in making this impression; and that in forming a judgment respecting piety and soundness in the faith, it is not safe to take as data men's own opinion of their personal religion. Intelligent Christians every where begin duly to estimate exclusive claims to Evangelical doctrine, spiritual piety, and holy zeal. During the last few years, pride, ambition, cunning, and selfishness have been so evidently peering through the well-adorned curtain, that the real movers of the gilded wires and springs can no longer be concealed. The time is not far distant when sobriety, reverence, order, obedience, modesty, and godly quietness, will be held in higher estimation than that popular religionism of the age which has for a long time deluded the Christian mind with the belief that it is the glory and the hope of the world. The increase of more correct views on this subject, cooperating with more perfect knowledge of the nature, principles and liturgy of the Church, will gradually introduce a more desirable state of things.

We are not ignorant that both in England and in America there have been some—generally unimportant—defections, or if the term be better liked, apostacies, to Romanism. These we sincerely lament both on account of the unhappy individuals who have become the victims of this extraordinary delusion, and on account of the dexterous use which has been made of these lamentable cases to bring suspicion and odium upon many of the most godly and efficient ministers of the Church. Yet it is no unfavorable indication, that even the outcries raised in view of these perversions to the Church of Rome are beginning to fail in their intended effect upon the character and standing of good Churchmen. That attempts seemingly backed by corroborating facts to create suspicion and opposition against such men, as Romanists in disguise, should be gradually losing their efficiency, and the general outcry be dying away, is evidence both that these men are not what they are alleged by the alarmists to be; and also that the Church at large is beginning better to understand the merits of the case, and the character and motives of their accusers. We do not deny that there has been some cause of alarm, for facts have proved that there was. Nor should we have complained of seasonable, judicious, and charitable warnings extending only so far as warranted by evidence. But the alarm was not sounded in the proper notes, nor with the Christian temper. The facts which now seem to have warranted that alarm, have been multiplied by the character of the alarm itself, and by that spiritual persecution to which it gave rise. This seems to us so clear as to require no special proof. Besides, the alarm given was of such a nature, and given in such a way, as to implicate, and bring suspicion and reproach upon, many who, as regards its errors, were, and are, as far from Romanism as pole is from pole. This begins to be perfectly understood; and at this moment the greatest barriers against the inroads of Romanism are to be found in the Church principles and doctrines, and the piety, talents, and zeal of those very men so unjustly and acrimoniously assailed.

Some few years ago a self-sufficient and deluded man, named Miller, gave out that the world was just about coming to an end. Many weak-minded and fanatical persons gave ear to his alarms and predictions, imbibed his spirit, and joined in the cry. The delusion became epidemic; the second Advent, the end of the world, and the final judgment were announced as just at hand; and many persons actually became insane, and some committed suicide. And what is the result? While the end of the world has continued, as for centuries previous, to come virtually to individuals, the world itself is still unconsumed; and now but few are alarmed even by the trumpet of the Rev. Mr. Shimeall, who proclaims the second advent in the year 1847. At length even the most credulous, having been so often deluded and disappointed, have become callous and sceptical; so that even a true alarm would hardly be heeded. Even so has it happened in relation to the alarms respecting Romanism. A few—wishing the prophecy to be true—became deluded and insane; and some of them have committed spiritual suicide by falling into the arms of Rome. It is to be feared that even if just cause of alarm should arise, it would, for many years to come, be difficult to arouse the watchmen of the Church.

Justice, charity, and candor here require a qualifying and palliative admission. The generality of those persons who joined in this outcry and abetted this persecution, honest and well-meaning themselves, have been deceived and deluded by their spiritual oracles, and verily thought that they were doing God service. No doubt many of them were very unhappy in view of the imaginary evils which threatened the Church. Such persons can hardly now believe that all their fears, sufferings, and alarm, were in vain. Perhaps in a few cases the pride of consistency and infallibility may blind their minds to the real state of the case. But it is to be hoped that this class of persons, losing some of their former confidence in their oracles, will gradually return to a better mind; and, taught by experience, become more sober and charitable for the time to come.

We go farther than this, and acknowledge that, as there was some real cause of apprehension, so it is probable that even some of the leaders in the alarm alluded to, sagacious enough to perceive certain Romeward tendencies, were honest in their endeavors to awaken attention to the impending danger, and to forestal its approach. But they ought not to have indulged an unholy temper, employed opprobrious epithets, resorted to the arts of the religious demagogue, nor implicated the innocent with the guilty. Time has shown, both in England and America, that just so soon as the Romanizing tendency became manifest, many of the very men who had themselves been involved in the charge, without the guilt, were among the first and the most successful in their efforts to unmask and oppose it. When, therefore, this unjust imputation was thus repelled, all ought to have done them justice. But nothing of this kind has been done by the alarmists. The title to so much party capital cannot, it seems, be abandoned, even when it is proved to demonstration to be void. Yet, be it observed, when a false accusation is persisted in, when all see it to be unfounded, more injury accrues to the accuser than to the accused. Sympathy is excited in favor of the injured party, and distrust is created against the accuser. Such persons ought to take heed, lest by persisting in their present course they drive off some more weak-minded and sensitive persons to the Roman Church; disaffect others so much with the Protestant Episcopal Church that they will fall into the ranks of Dissent; and thus by the evident fruits of this procedure, convince all candid minds that the recent defections to Romanism have been mainly attributable, not to the legitimate tendencies of Church principles, but to persecution, and to that antagonism and tendency to the opposite extreme invariably produced in unstable minds by violent and unjustifiable accusations and proscriptions. Such is doubtless the fact; and while it is not very judicious in the persons alluded to, to make it manifest, the increasing conviction of its existence is one of the favorable auspices of the times.

Again; it is becoming more and more evident that, while on the one hand, persons who really become Romanists, if honest, cannot remain in the Church, and have the candor to acknowledge their conviction, and the courage to act in accordance with it; on the other hand, persons who are Dissenters at heart can remain in her bosom to disturb her peace, and even claim to be better Churchmen than her most intelligent, honest, and devoted sons. The former class, if honest, *must* go; for they believe that their salvation depends on the step; but the latter class, regarding the Church as nothing more than one of the sects—not quite so evangelical and accordant with the spirit and improvements of the age as some of the rest, but capable of further reformation and improvement, remain within her fold to Puritanize her, and gradually bring her into closer conformity with what the old Puritans called "the Pattern in the Mount," and bring her up to the "developements" of modern times.* This they regard as a godly work, for the better execution of which they think themselves justified in remaining in their present Ecclesiastical relations: and as the "cause" is a good cause, and they actuated by zeal for God and evangelical religion, even if there should be some infringement on the obligation of vows, some unnatural interpretations put upon the Prayer Book, some unholy temper indulged, and some resort to unrighteous means, the Lord will be very indulgent, and pardon these delinquencies "for his name's sake." This appears to be the philosophy of the matter. But the facts are every year becoming more fully developed; and now it is generally supposed that, for the reasons just mentioned, there can be but few if any Romanists in the Church; while it is impossible to divine how many Dissenters in doctrine, principle, and feeling, are at this moment in her indulgent bosom. That this matter is beginning to be well understood, we regard as a favorable indication.

Here again, charity requires a palliative though not flattering remark. We do not mean to charge the class of persons alluded to with distinctly conscious and deliberate wickedness in remaining in the Church while they neither approve nor love her distinctive features, nor sympathize with her, in putting a non-natural construction upon her Liturgy, and endeavoring to assimilate her to the surrounding sects; for this would be a severe imputation, and in many cases very unjust. There is a more charitable solution of the problem Beside the illusions mentioned above, there is evidently something in the doctrinal system, and the ethical code embraced by this class of persons, which has a natural tendency to produce in many minds a singular and often incurable obliquity of the *moral faculty*, and an unusual and unnatural obtuseness of conscience. Persons of certain temperaments and mental constitution, when under the moulding and informing power of these systems, become, involuntarily, their *victims*. Their spiritual perceptions become impaired, and they do not see things as they really are. Their consciences become benumbed and hood-winked; and they are, in consequence, neither easily alarmed, nor very troublesome when awakened.

Such is the case at present; and we gather from Hooker's Ecclesiastical Polity, especially the Preface, and from the entire history of Puritanism and every branch of its offspring, that it has *always* been the case. Here, therefore, we may find an excuse for our erring brethren; and when duly considered, we shall, perhaps, be more inclined to pity, and less to blame them. But even in this we may find some encouragement: the reasonableness of this palliation having become evident, good Churchmen will learn to deal more kindly with their brethren, and endeavor to show them the *root* of the evil; and it may be expected that in time some improvement may be effected.

Several other favorable indications might easily be enumerated; but the article has already extended to too great a length; and if any thing be added, it must be on a future occasion.

JAM SATIS.

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* That the designs of these men are perfectly understood beyond the pale of the Church, and among those persons who have and reciprocate their sympathies, is evident from such indications as we find in the following extract from the Preface to Professor Park's famous "Sermon on the Duties of the New-England Clergy." We *italicise* a few words to call attention to the point alluded to.

"He has been complained of for making no distinction between the evangelical members of an honored sect, [*sect*, indeed! have us excused from such company!] and the semi-Romanists with whom they are ecclesiastically united; but he designed to have no controversy with those evangelical Christians who are *struggling* against the intrinsic evils of their Church organization. He holds those worthy men in *high esteem*, and regrets the necessity of believing, *that their laudable aims* will be eventually *thwarted* by the inherent tendencies of their Church. He delights in their virtues, but laments that their *position is so unfortunate*, and he cannot repress a desire *that they may abandon the system which prevents their fellowship with other evangelical denominations*. . . . The conduct of such men is not so blamable, as their *position* is unhappy; we often venerate their character, while we regret the *constraint* in which *circumstances* have placed them." So, then, according to Professor Park, these gentlemen are *aiming* at the assimilation of the Church to the sects; and in his judgment there is nothing in *their Church principles* to prevent them from "abandoning the system!" They are only under the "constraint" of "circumstances," not of great principles, a conviction of the Divine origin of the Church and her ministry. If this be so the sooner they "abandon the position," the better. The learned Professor seems to be in the secret. If these worthy brethren should accept the invitation, and act in accordance with the suggestion of Prof. Park, they will soon ascend in their worship of the Almighty far above the "dignity" and sublimity, the "pomp" and "glitter," of that trite old Liturgy which "degrades the dignity of worship;" for, says Mr. Park, "True dignity [i. e. in public worship] does not consist in pomp and glitter, but in *expressions of greatness of soul, of solemn thought*, of communion with God." And verily GOD knows that in the public prayers of the ministers of the different sects, there are many and mighty efforts at this "true dignity." There are such earnest, anxious, and strained efforts at these "expressions of greatness of soul, and solemn thought," that the prayer-*maker* often seems to soar above his God, and to have more "solemn thought" than self-abasement, or reverent devotion. We invite special attention to this *philosophy* of public extemporaneous prayer. We have sometimes wondered that the great God did not blast in death the pigmies we have heard swelling themselves up to the eternal throne with these "expressions of greatness of soul, and solemn thought," in place of pertinent confession, humble petition, earnest deprecation, expressions of lowliest abasement, and acknowledgements of being "less than nothing, and vanity." Yet prayers thus characterized, Prof. Park recommends to the "clergy of New England," as vastly superior to the spiritual, grand, devotional, and simple Liturgy of the Protestant Episcopal Church! No wonder Unitarianism, Universalism, and all manner of heresies prevail in New England. Query? Do any of the extemporaneous prayers of Low Churchmen, at the close of their sermons, aim at this "true dignity?"

For the Churchman.

Rev. and Dear Mr. Editor,—Permit me through your columns to call attention to a canon which seems to be quite generally neglected. I refer to the XXXIst. Canon of 1832, which reads as follows:

> "No Clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the Parish, or within the Parochial Cure of another Clergyman, unless he have received express permission for that purpose from the Minister of the Parish or Cure, or, in his absence, from the Church Wardens and Vestrymen, or Trustees of the Congregation. Where Parish boundaries are not defined by law or otherwise, each City, Borough, Village, Town, or Township, in which there is one Protestant Episcopal Church or Congregation, or more than one such Church or Congregation, shall be held, for all the purposes of this Canon, to be the Parish or Parishes, of the Protestant Episcopal Clergyman or Clergymen having charge of said Church or Churches, Congregation or Congregations. But if any Minister of a Church shall, from inability, or any other cause, neglect to perform the regular services to his Congregation, and shall refuse, without good cause, his consent to any other Minister of this Church to officiate within his Cure, the Church Wardens, Vestrymen, or Trustees of such Congregation shall, on proof of such neglect and refusal before the Bishop of the Diocese, or, if there be no Bishop, before the Standing Committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this Church in any Diocese, vested with the power of hearing and deciding on complaints against Clergymen, have power to open the doors of their Church to any regular Minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more Churches, as that there can be no local boundaries drawn between their respective Cures or Parishes, it is hereby ordained, that in every such case no Minister of this Church, other than the Parochial Clergy of the said Cures, shall preach within the common limits of the same, or in any other place than in one of the Churches thereof, without the consent of the major number of the Parochial Clergy of the said Churches."

This canon seems to relate to the general subject which its title indicates. But four distinct things are ruled by it. First, that no clergyman shall officiate in the parish or parochial cure of another clergyman, without the consent of that clergyman, or in case of his absence, of the Church-wardens.

Secondly, that where parish boundaries are not defined by law or otherwise, each city or town where there is one church or more than one church, shall be held for all the purposes of this canon, the parish or parishes of the clergyman or clergymen having charge of said church or churches.

Thirdly, the neglect of duty on the part of the Rector of any parish is so provided against, that the canon cannot be abused to the injury of any congregation.

And lastly, this canon prevents the formation of new parishes in any city or town, without the consent of the major number of the parochial clergy in that city or town. For by the second clause the limits of any parish or parishes are decided to be the limits of the city or town in which those parishes are. No clergyman can therefore preach in any other place in that city or town, than in one of the churches thereof, without the consent of the major number of parochial clergy in the said city or town. That no clergyman can preach in any church without the consent of the Rector of that church is plainly seen by the first clause of the canon. So evidently a new parish cannot be formed in any city or town without the consent of the clergy of that city or town.

Now the neglect of this canon does not weigh anything against its force. It remains that all faithful men obey it for it is a canon of the Church and has a plain meaning. The evil consequences of disobeying it are very manifest. Suppose any city where there are two churches, which are as many as that city can support. And imagine some disorderly man creeping into other peoples' houses to lead away the unstable. Think you not that he could get up a congregation to the injury of the church in that place. See you not how the peace and prosperity of the church would be destroyed. Now this is not an imaginary case. There is a city in the west where there are two churches and two clergymen in charge of the same. The limits of these two parishes extend by the canon over the whole city, and no new parish can be formed in that city, without the consent of the resident parochial clergy. But a clergyman comes from the east, and persists in forming a new parish not only without consent, but in face of the disapprobation of the resident clergy. Truly he is liable to presentment and trial for "violation of the canons of the church," according to canon xxxvii of 1832.

If his Bishop sustains him, then his Bishop also falls under the same liability to presentment and trial. Those who are the aggrieved parties in this matter ought to proceed at once to seek reparation in the canonical way.

It may seem useless to present the moral wrong of setting up Altar against Altar, in a diocese where the Bishop declares "There can be no Altar." But the case is plain as a "violation of the canons of this church" and ought not to be passed over lightly.

If any one refers, however, to the practice usual in our large cities of forming new parishes without seeking the expressed consent of all the city clergy; I can only say that such practice will not shield the case we have refered to. The clergy are generally supposed to favor the formation of new parishes, and their consent is tacitly given when they make no opposition.—But whenever a majority of the parochial clergy in a city openly oppose the formation of any new parish in the city limits, no parish can be formed without palpable violation of the canon. It seems to me that the Law of the Church is so plain, that an attempt to violate it should never be suffered to go unpunished.

P.

THE CHANTING OF THE PSALMS.

To the Editor of the Churchman.

Sir,—The Ecclesiologist for May, 1846, contains an article upon "The Chanting of the Psalms," from which I beg leave to make an extract for the Churchman.

Yours respectfully, R. R. C.

Theological Seminary,
New York, Feb. 10th, 1847.

"'The Daily Services are rich in Psalms, or, to translate the word, 'the things sung.' The Invitatory Psalm, *Venite exultemus*, is never omitted, except on that great festival when we scarcely need an invitation to sing praises; and on that day its place is supplied by a joyful anthem. Every morning and evening we are provided with canticles; and the whole Psalter is so arranged as to be sung through in the course of each month. Yet, as every one knows, 'the things sung' are generally not sung in our churches. People are usually satisfied with an inaudible perusal of 'the common song,' or with silently listening to the school children and the clerk, whom they seem to regard as their deputies in Divine Service. However in this, as in other things, a strong desire of amendment is beginning to be felt; and in considering the Psalms as the most obviously musical part of our offices, these questions naturally arise, 'How is it the Psalms are unsung?' 'Whose duty is it to sing them?' and "In what way shall they be sung?'

"The Psalms are not sung, because singing has come to be considered the duty of a trained choir; but if Psalm singing were meant to be confined to such a choir, the direction would have been, 'In choirs and places where they sing,' here followeth the singing of the Psalms. But there is nothing of the sort. The antiphonal chanting of the Psalms is meant to be congregational; whether the congregation be a large body of ecclesiastics alone, or a mixed one. It is altogether an abuse that the chanting of Psalms has come to be thought a *choir* instead of a *common* song. When singing ceased to be regarded as the duty of all equally, those on whom the task devolved began to feel it irksome, and imitated their superiors in neglecting it. A silent Dean made a silent Chapter; the congregation ceased to sing when the Priest no longer led. Of course the non-residence of members of the choir contributed to hasten the downfall of Church-music. A new method of singing the Psalter became positively necessary. The young choristers were the only persons whose attendance at public worship could be depended upon; and thus they came to bear the chief burden of the chanting. But the Ancient Tones were not so much meant for children's voices as for men's. It followed, naturally enough, that the style of music was altered accordingly; and hence, in great measure, arose the introduction of a new song, more light, more varied, and of greater compass than the staid, solemn, vigorous, and manly song of the ancient Church. But this change reacted with deplorable results. That which may be pretty and agreeable from the mouth of a child, may be unseemly and indecorous when sung by a company of Priests, Imagine a Bishop singing E. Purcell's chant in D minor, or that of Battishil in E major! Indeed, it would be impossible for him to do so; for though women and children can sing men's music, men cannot sing theirs. Here was another reason for the neglect of common chanting: the chants were such as could not be ordinarily sung.

"Whose duty is it to sing the Psalms? Surely the duty of all the worshippers collectively; but the duty of leading belongs to the men of our congregations, and to the clergy most of all It is really an absurdity for the dignitaries of our cathedrals, and the clergy of our parish churches, to take no part in the common song; whatever be the reason for it, whether pride or unskilfulness. If the chants used be too difficult, refined, or varied for the ordinary run of the clergy to sing, how altogether unfit must they be for general use! No music for the *common* parts of our offices is admissible which cannot be easily sung by all. It is a mockery to require of all a song which can only be given by a trained few. Hence appears the impropriety of the term 'cathedral chants,' or rather of the chants themselves; as though a trained choir were necessary for ordinary chanting. Of course, in choirs, and places where they sing, there are properly anthems and the like in elaborate harmony; but there ought not be any peculiar or artistical *chants*. These are songs, as Merbeeke says, 'for all churches;' and, in a word, no chant ought to be allowed which is not equally proper for a parish and for a cathedral church.

"In considering how the Psalms are to be sung, we must first decide on the kind of song, and then on the mode of its exhibition. The Psalms are sung because, among other reasons, it is the only way in which the words can be conveyed throughout a large building, the only way in which, agreeably to the laws of nature, a whole congregation can audibly express their 'common praise.' An intelligible *reading* of the Psalms by a whole congregation is an absurdity. A number of persons cannot recite any thing in common, except by observing some common law, or rule, such as, for instance, the use of one unvaried sound, or a monotone. How natural this monotone is, is shown by the circumstance, often mentioned, that children always read with an uniform elevation of voice. Without doubt, the Psalms, if *said* in our churches, ought to be said in a uniform, reciting tone: if sung, the declamation is of a more varied character, but still such as all can share in. This, as a fact, was the character of the chant, for a long period of our reformed history. It was not till after the Restoration that the change for the worse took place in chanting, as well as in figured music, under the influence of Charles and his Court. There we find the ancient chants giving place to tunes which only boys can sing at all, and which are highly unsuited to devotional purposes, even in their mouths. The common song of the Church made way for 'cathedral chants,' or, in other words, songs for choristers, with harmonized accompaniments for choirmen.

"Up to 1664, it is clear there were Psalm Chants which had been used in England for nearly 1500 years, and which were the use of all Christendom. These chants, we need not say, are the eight Church Tones, known as the Gregorian Chants, though of course having been only re-arranged by S. Gregory. Time and space forbid us to enter into any detailed analysis of these chants, but we hope to do so on a future occasion. Their best mode of exhibition is that without the adjunct of *vocal* harmony,* in other words, in *plain chant* or *plain song*. We only beg our readers to bear in mind, (1) that these are the only genuine Anglican chants; (2) that they are for the use of the *whole* assembled congregation; (3) that *all* may, with a very moderate amount of attention and practice, learn to sing them. When shall we again hear an English congregation uttering, as with one voice, the song of praise in these majestic tones?†

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* We say *vocal* harmony, because where there is an organ it may conduce materially to the proper chanting of the Psalms, if the voices are led and sustained by an instrumental harmony.

† It is almost needless to say it but, we may add, by way of avoiding all misunderstanding, that while we condemn the attempt to introduce elegant harmonized music for the Psalter, we are far from arguing against the use of the very highest specimen of art in the Services of the Church. The Anthem, parts of the Communion Office, &c., for instance, may be sung to the grandest and most artistic compositions, provided that they be in a solemn and devotional style. In this case the people are intended to listen and to be edified,—not as in the Psalms and Hymns, in which they are, on the contrary, expected to take a constant and audible part.

Happiness belongeth not to the rich, the powerful, and the prosperous, as such; but in every state and condition, blessed is the man that feareth Jehovah; that so feareth Him as to obey Him, and walk in His ways, notwithstanding all the obstructions he may meet with from the world, the flesh, and the devil. Blessed above all the sons of men, and the Author of blessing to them all, was the Man Christ Jesus, because above them all, and for them all, He feared, He loved, and He obeyed.

For the Churchman.

TOKEN OF REGARD TO DR. SCHROEDER.

Rev. Mr. Editor,—Tokens of regard are always to be taken, in proportion to the frequency with which they occur, as an indication of the moral sentiment of the people; and, to say nothing of the good effect of such occasional evidences of the esteem in which our Clergy are held by the members of Literary Institutions in general, I am persuaded that you will gratify the feelings of all who are personally acquainted with the Rector of the Church of the Crucifixion in this City, by publishing the following Correspondence which appeared in the North Hempstead Gazette of the 28th ult. The Letter which conveyed the knowledge of the gift, has elicited a response, so truly *characteristic*, as to force the conclusion that, not only did the Book find a *home*, but that the poetic beauty of the tribute reached the Doctor's heart.

W. R. T.

MANHASSET LYCEUM.

Correspondence.

MANHASSET, Dec. 25, 1846.

To the Rev. J. F. Schroeder, D. D.

Rev. and Dear Sir,—Be pleased to accept the accompanying volume, Bryant's Poems,[*] as a small tribute of respect from the Manhasset Lyceum. We trust it will not be the less acceptable on account of time that has elapsed since you lectured before us, especially as the delay has been caused by circumstances utterly beyond our power to control. We assure you, however, that we now feel both a pleasure and a pride in being able to associate the name of one of America's most gifted poets with that of one of her most talented pulpit orators.

We remain, Rev. and Dear Sir, with sentiments of the highest esteem and respect, most sincerely and truly yours,

EBENEZER CLOSE, *Presd't.*
AUGUSTUS W. LEGGET, *V. P.*
H. W. EASTMAN, *Sec. & Chm. Lec. Com.*
JOSEPH L. MITCHELL, *Treas.*
WM. L. MITCHELL, M. D.,
EDWARD W. LEGGETT,
DANIEL T. KISSAM,
GEORGE H. SMITH.

NEW YORK, Jan. 20, 1847.

Gentlemen,—Your highly valued gift which I received last night, has afforded me much pleasure. It is true that some months have passed away since I had the honor to lecture before your Lyceum: but the ever fresh recollection of your particular kindness at that period, has not failed to flatter me with an abiding hope, that your well-known intention would be, beyond a doubt, eventually fulfilled. I would, therefore, wholly relieve your minds as to the supposition, that your gift may be "the less acceptable on account of the length of time that has elapsed;" for the delay has served but to fix and perpetuate those emotions with which, I can truly say, I reciprocate the assurances of esteem and respect, by the expression of which you have enhanced the value of your tribute.

The nature also of this tribute, the writings of one of our most gifted poets, (with whom to be in any way associated is an enviable distinction,) I will always regard as peculiarly appropriate to the expression of those sentiments, which I would continue to cherish toward you personally. And while I look at this admirable volume in my library, and exhibit it to my family and friends, as a gift from the Manhasset Lyceum, I cannot fail to derive from it, as a memento of the honor you have conferred upon me, a lasting satisfaction, for which I render you my best acknowledgements.

Accept, gentlemen, my assurances of sincere esteem, and believe me very truly,

Your friend and servant,

J. F. SCHROEDER.

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* Carey & Hart's splendid edition with illustrations by Leutze, an able review of which may be found in "The Literary World," a new and beautiful Gazette, published by Osgood & Co., 136 Nassau street. The Reviewer says but little, albeit the *genius* of the great American Poet is put in striking contrast with certain crude "Thoughts" of the Critics. T.

For the Churchman.

A NOVELTY.

Mr. Editor,—A late article in the New Orleans Picayune, calls our attention to a very novel movement, which the ladies of Alabama have in contemplation.

This seems to be some project to avert from their State the deep disgrace of Repudiation, (which is now impending) by a general combination for retrenchment in *dress* &c., with the view of raising an auxiliary fund to be cast into the treasury of the State. The plan does not seem to be clearly defined, but undoubtedly it includes the germ of a very noble enterprise, and we hail with great satisfaction, this indication of sensitiveness to the claims of the subject, from a quarter so unexpected. We shall rejoice to see the honor of the South, vindicated by the daughters of the South, and we add with pleasure our tribute of admiration to the favorable notice of the Picayune. We should not venture to intrude upon your valuable pages, (devoted to sacred literature) this secular subject, did we not feel entirely assured, that a point so vitally connected with our National morality, could scarcely be deemed irrelevant, even *there*.

A LAYMAN.

For the Churchman

Mr. Editor,—"The Church had her doctrines *before* the Scriptures." This is an assertion in the Rev. Mr. E. M. Johnson's lately published Sermon, which is quoted with evident disapprobation in the Protestant Churchman. The like has several times appeared in the same paper. Now I would respectfully ask its editor, if he denies the proposition as an historical fact; if he denies that the New Testament is a record of a faith previously existing in the Church; and not a summary whence the Church derived its faith. If he does, will he give his historical authority? If he does not, is it fair, is it honest, is it consistent with morality, for him to be every now and then referring to that proposition as if it were false, and a popish dogma?

SEMNOTES.

PREACHING.

And as to the frequency or plenty of the word preached, which continually flows from these fountains, this provision of our Church, which appoints a sermon once on the Lord's day, must appear sufficient, yea, abundant; if we look back to the scarcity of it in the days of the Reformation, when the provision of a sermon was but quarterly, as made in Edward the Sixth's time, 1547; and for many years after but monthly, according to an injunction of Queen Elizabeth, 1559. Wherefore this present provision of our Church, in appointing one sermon on the Sundays, ought to be received with all thankfulness. And in truth a greater plenty than this may turn perhaps not to our nourishment, but only create in us a waste and wantonness. That appetite in many after a multitude of sermons is no other than that of the Israelites, when, not content with the regular provision of their daily manna, "they required meat for their lusts." Far be it from me that I should discourage or straiten the ordinance of preaching; but God forbid, that the enlarging of that should ever straiten the ordinances of divine worship, or be esteemed before them! God forbid, that ever in the Church of England the sermon, how excellent soever, should be valued before the service, which is incomparable! For to what end do we come to the house of prayer? Is it to adore God, or to admire men? Is it to praise Him for the excellency of his greatness, or them for the excellency of their talents? Should this plenteous provision of preaching be ever again exalted and abused to the neglecting, despising, and disparaging of our public worship, as it was before the great Rebellion, it will provoke God to take it again from us; and instead thereof to feed our lusts with preaching, as he did the Israelites with quails, till it "come out of their nostrils, and became loathsome unto them." Numbers xi. 20. It was a remarkable saying, so founded on the judgments of God, that a preaching Church cannot stand; and it is also founded on the judgments of God, that a Church, which plans its religion in preaching, shall never stand.—*Dr. Bisse.*

The Churchman.

NEW-YORK, SATURDAY, FEB. 20, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

The subjoined letter is from a source on which the fullest reliance may be placed, for soundness of principle and correctness of statement. The facts are important, and calculated to excite the strong sympathy of all sound Churchmen in favor of Bishop Hawkes and those who stand by him. We shall be glad to hear frequently from the same correspondent:

To the Editor of the Churchman.

Rev. Sir,—You have seen, most likely, in the last two numbers ot the Episcopal Recorder newspaper, certain remarks on St. Louis. I need hardly say that you will readily conclude for yourself, that, so far as they bear upon the condition of things in this City and Diocese, they are false from beginning to end.

Every honest Churchman here who knows the real truth, must be indignant at such barefaced misstatements. The spirit, too, that shows itself in them, is worthy of remark.

He rejoices greatly at the appearance of a faction in Missouri. While all was going on quietly, and the Church was doing her work in peace and harmony—when no such thing as party was known here, this Editor, this *Evangelical religionist*, saw nothing here to encourage him. Kemper College gave him no comfort, for that was under the control of the Bishop and a Board of Trustees, who were a majority of them communicants in the Church.

We desire your readers, and his readers too, if we could in any way get the truth before them, to observe: The Recorder is trying to secure the aid of Churchmen at the East to build up a college in Missouri. What *is* this college? He *insinuates* that it is to be a Church institution, though he is careful not to say so in plain terms. He would fain enlist the efforts of Churchmen in its behalf, while he must know, if he knows any thing about it, that it can never be an institution of the Church. One or two facts will satisfy your readers on this point.

In the first place, it has been undertaken by certain persons who act in this and in other things, not only without the Bishop, but in direct opposition to his known wishes. The Bishop has nothing to do with it in any way. The Convention of the Diocese has nothing to do with it.

Secondly. The Charter, which the Recorder calls a noble one, says not a word of its being an institution of the Church. But will not the Trustees in their by-laws make it a Church College? Only *one* of the persons mentioned in the Board of Trustees, besides the man who is understood to be the President, is regularly a communicant in the Church; one other has been sometimes admitted to Communion, though in violation of the rubric, which says that none are to be admitted to Communion except they be confirmed, or be ready and desirous to be confirmed. Of the rest some are Presbyterians, &c.

Churchmen at the East may easily judge what kind of a Church institution is likely to come out of such elements.

But your readers may wish to know something of the so called St. George's Church, after the pattern of Dr. Milnor's. One or two facts will enable them to judge for themselves. They have commenced building a church, and when the corner stone was to be laid, *instead of asking the Bishop to do it*, they asked a lodge of Free-Masons! Did they copy this from Dr. Milnor?

Another fact. On Thanksgiving Day, the man who figures in the Recorder as the minister of this Western St. George's held no service in his own parish, but went to the Presbyterian meeting-house, and took part in its services, and that too when there were three churches open in the city! Was this the fashion of Dr. Milnor? Or is this a specimen of that "*amphibious and ambidexterous Theology*" which the Recorder informs us is seeking to usurp the place of a clear discriminating Gospel in Missouri? Will he please inform us, for the charge, as he words it, is not definite in its application. But, expecting that he will be called on for the authority for all his misstatements. we, for the present, forbear.

Yours, &c.,

A PRESBYTER OF ST. LOUIS.

In compliance with the intention expressed in our last, we now give the verdict of the late Ecclesiastical Court in Illinois, in the case of Mr. Walker.

"The Ecclesiastical Court convened in the city of Chicago on the 26th of August in the year of our Lord 1846, to try the Rev. Wm. F. Walker, on certain charges and specifications alleged against him in a Presentment bearing date the sixth of May, after patiently listening to the evidence adduced by the parties, and the arguments of their counsel, and carefully deliberating upon the testimony, have agreed upon the following verdict, to wit:

SPECIFICATION FIRST—Not guilty in the form alleged, and censurable only for taking any part in an election under circumstances so exciting.
SPECIFICATION SECOND—Not guilty.
SPECIFICATION THIRD—No evidence received.
SPECIFICATION FOURTH—Not guilty.
SPECIFICATION FIFTH—Not guilty.
SPECIFICATION SIXTH—Not guilty.
SPECIFICATION SEVENTH—Guilty, in that he exhibited an unchristian temper.
SPECIFICATION EIGHTH—Not guilty.
SPECIFICATION NINTH—Not guilty, in manner and form alleged, but censurable in that he did not pay his respects to the Bishop, and present his class for confirmation.
SPECIFICATION TENTH—Guilty in so far as he exhibited an unchristian temper.
SPECIFICATION ELEVENTH—No evidence adduced.

(Signed,)
CHARLES DRESSER,
GEO. P. GIDDINGE,
JOSEPH L. DARROW,
JAMES DE PUI.

"*To the Right Rev.* P. CHASE, D. D., *Bishop of the Diocese of Illinois:*

The Court above named, in accordance with the provisions of Canon first of the Diocesan Convention of 1845, still further express and recommend as their opinion, that he pronounce upon the Rev. respondent the lighest penalty that the General Canon allows, viz. admonition.

Still farther, in view of what the respondent has already suffered, and the expense of a journey to the Bishop's residence, the Court would respectfully suggest that the admonition be administered without exacting his attendance.

Signed in behalf of the Court,
CHARLES DRESSER, Pres't.
Chicago. Sept. 10th, 1846.

I certify that the above is a true copy of the verdict and opinion of the Court, as originally given.
GEO. P. GIDDINGE."

Thus it appears that on five of the specifications, Mr. Walker was fully acquitted, and that on two no evidence was adduced against him. We have a few remarks to make on the remaining four.

The first of these is an allegation against Mr. Walker of "wilful and malicious falsehood," in that, contrary to his own solemn pledge, he consented to preside at a Vestry meeting, and receive the votes of persons objected to by the Vestry. Now we submit, with all deference, whether the true and only question to be determined under this allegation were not whether the respondent were guilty, or not guilty, of the crime alleged? We think that it was; and if we are right in this view, then there was on this charge a clear verdict of acquittal. We may be wrong; but it does appear to us that it is trifling with the first principles of truth and duty, and cruel trifling with the most sacred rights and interests of humanity, for a Court to acquit a man of the allegation for which he is tried, and in the same breath to censure him for something for which he is not tried; to clear him of the crime laid to his charge, and in the same breath to censure him for something which is of a totally different nature, and which is not laid to his charge; to find him not guilty of "falsehood," and in the same breath to say that he is censurable for taking part in an exciting Vestry election. We feel the more free to make this remark because we are satisfied that our high respect and regard for the members of the Court, who appear to have discharged their duty with the most laudable impartiality, fidelity, and conscientiousness, will not be questioned. If Mr. Walker, and the Court which tried him, were alone concerned, we would not say a word; but the subject is one in which the interests of thousands are more or less directly involved. It is a wise and just provision of the 9th section of the Diocesan canon under which Mr. Walker was tried, which requires of the Court a decision, "distinctly stating whether the accused is guilty or not guilty of such charges respectively" as are brought against him. The Court is thus tied up to the matter of the allegations, and required to render on them a distinct and unequivocal verdict of guilty, or not guilty; and it is thus precluded from embracing in its verdict all irrelevant matter, and all censure on relevant matter not involving guilt. And the requirement is founded on the most obvious principles of justice; for there is an eternal and impassable gulf between crime and no crime, between guilt and no guilt, between moral guilt and turpitude on the one hand, and inconsiderate levity and indiscretion on the other. To confound these distinctions is to subvert (as far as in us lies,) the foundations of all morality and religion. To mix them together in a presentment, and thus put it out of the power of a respondent to be tried on any distinct and definite allegation of crime and render him liable to the penalty of crime without its guilt, is such an instance of craft and malice, we are happy to say, as was not attempted in the Diocese of Illinois.

The same remarks will apply to the finding of the Court on the 7th, 9th, and 10th specifications. In each of these specifications Mr. Walker is presented for conduct contrary to his ordination vow, and to the scandal and injury of the Church. Under each of them, the true question and the only one (as it seems to us) for the Court to decide was, whether the respondent were guilty or not guilty of violating his ordination vows, and of scandal and injury to the Church. The omission, under certain circumstances of respect to a Bishop, the exhibition of unchristian temper, not involving a violation of ordination vows, and scandal and injury to the Church, are matters which, however important in their place, may be safely left (we think,) in other hands than that of a Court.

Our friend "G. B." counts on larger concessions than we are prepared to make. We agree with him in his commendation of free churches, but not at all in his proscription and censure of the pew system. What motive has a man to purchase a pew and pay the rent of it, except to set apart a portion of his substance to the service of God? The money so contributed is, for aught we can see to the contrary, as much a free-will offering as if it were put in a plate: of the two the latter is the more capricious, the former the more systematic charity. Neither can we see any valid objection to the possession, sale, and purchase of pews, provided that due security is given (and this every bishop ought to require before he consecrates) that the building will be set apart from worldly uses, and devoted exclusively to the worship of God; in other words provided the proprietorship is not absolute but subject to the laws of the church. Under this limitation there must be proprietorship with power to buy and sell in free churches, and therefore the mention of "traffic in the house of God," "iniquity," "simony," &c., &c., in connexion with the pew system, is good for nothing but to create exclamation points. Every truth and right custom has its periods of growth and decay, and is apt to be entertained or neglected according to the prevailing humor of diverse times. This should make us slow to abolish a system the evils of which we know, in favor of another the evils of which have perhaps been once known but are now forgotten. Probably if the pew system were abolished, and the free system universally substituted in its place, the inconveniences of the latter (which are neither few nor small) would lead in due time to the revival of the former—as being more regular, more equable, more uniform, and more conducive to devotion. Let any thing be in or out of fashion, and reasons for or against it spring up with wonderful fecundity.

We wish not to be understood as opposing the Bishop of Fredericton, "G. B," or any other correspondent, in their legitimate zeal in favor of free churches. We object only to the excess and misdirection of zeal which makes the one system exclusive, and attributes simony and other hard things to the opposite. Nor should we have thought it worth while to enter even this objection, had not our correspondent so directly appealed to us.

We would respectfully call the attention of the members of our Diocese generally, and of our clerical brethren particularly in the counties of Kings, Queens, Suffolk, Richmond, Westchester, and New York, to the notice which appears in another column, of Episcopal Services to be performed by the Right Rev. the Bishop of Western New York. We are very happy to have it in our power thus to announce the consummation of the arrangements by the Standing Committee of the Diocese with the Bishop of Western New York, which we were informed were in progress.

☞ Mr. Davis, Corresponding Member of the New York Historical Society, residing in Buffalo, is giving Lectures on the Antiquities of America in this city.—His success is great, as we perceive by the letters given him by some of our most distinguished teachers.—As his subject is replete with interest, we wish him that success his long course of study in Archaeology justly merits.

☞ We hope our correspondent will continue his remarks on the Aspect of the Church. Our readers, we think, will be much pleased with his present article; too much so, indeed, to acquiesce in the signature.

By the new steamer, the Sarah Sands, which arrived last week we have received later English papers, the English Churchman and the Ecclesiastical Gazette.

We learn from the former journal, which, by the way, has been considerably enlarged, that some excitement was caused by the defection to Rome of persons identified to a certain extent with the late revival of Church principles in Leeds. The names of these persons are the Rev. R. G. Macmullen, B. D., Fellow of Corpus Christi College, Oxford, D. H. Haigh, Esq., of Leeds, T. W. Wilkinson, Esq., B. A., late of Dunham University, and M. Edward Bruce of Leeds. Mr. Macmullen had been about three months in Leeds residing with the Rev. R. Ward, Vicar of St. Saviour's, the Church lately built, as is said, by Dr. Pusey, and had on several occasions taken part in the services and preached therein. His bias to Romanism had been for some time before suspected and had led not only to a refusal of license on the part of the Bishop of Ripon, but to an actual prohibition of officiating at St. Saviour's. This was done, it is said, at the instigation of Dr. Hook. Mr. Haigh is the individual who a few months ago made an offer to the Bishop of Ripon to devote the sum of at least £10,000 for the erection and endowment of a new church, to be called All Saints, in Leeds. This offer was accepted, and the corner stone was laid on the 28th of last October. But little progress however has since been made in the building and it is doubted whether it will be completed. Mr. Bruce and Mr. Wilkinson are young men, well-connected; the former was to be Mr. Haigh's architect.

Dr. Hook's connection with these transactions has invested them with more interest than they would otherwise possess. On the 15th of December he delivered at the Leeds Church Institution a Lecture previously (Dec. 8th,) read at the Church of England Library, Rochdale, which it seems was made the pretext on the part of certain persons of no little dissatisfaction, and may have been represented by Mr. Macmullen and his friends as the inciting cause of their change. But, says the English Churchman, "men who are ready and eager to leave the Church, often deceive themselves as well as others, as to the remote and immediate causes; so that their testimony is not worth much." We will present one or two extracts from Dr. Hook so that his position may be clearly understood.

The following note and *Postscriptum* are the principal portions of the Lecture which bear directly on the case:—

"It may be said that St. Saviour's Church, in Leeds, was erected, and that the services are conducted, on principles the reverse of those maintained in this Lecture.

"St. Saviour's Church was erected in a very desolate region of Leeds by the exertions of one who seemed to be devoted, in all singleness of heart to the promotion of his Majesty's glory; and the author rejoiced in the work, although he was no way concerned in it after the first stone was laid. He was not consulted, directly or indirectly, during the erection of the Church; and, from the character of the building, and the manner of some who were present at its opening, the author would not attend the consecration, until, with more than two-thirds of the clergy, he had signed a protest against Romanism.

The founder of the Church, having availed himself of the Leeds Vicarage Act, St. Saviour's forms a vicarage distinct from the parish of Leeds, and with the clergy subsequently appointed the author has not had an opportunity of becoming acquainted. But when this Lecture, which was written for delivery before the members of the Church Library at Rochdale, was repeated at the Church Institution at Leeds, one of the Clergy of St. Saviour's Church complained that it was an attack upon the principles for which the Clergy of that Church are responsible. What the principles of the Clergy of St. Saviour's can be, except those of our reformed branch of the Church Catholic, the author is at a loss to conceive; for of that branch of the Church they are sworn members. If, however, as the complaint referred to would indicate, there be arising there a tendency to any other doctrine, the author thinks it right to warn his flock that he is not responsible for any opinions promulgated at St. Saviour's. It is an independent vicarage, and the author has been warned by the founder that he has no more concern with it than he has with any parish in London."

"The last proof of this Lecture had been sent to London, and returned to the printer, when information was brought to me that the Reverend Mr. Macmullen had left St. Saviour's, and had gone over to the Papal Church, taking with him three other persons. The publication has been delayed that this postscript may be appended to the Lecture.

"Although few persons have been more frequently assailed by the so-called religious press than myself, I have never thought it necessary to appear in self-defence. What is thought of me by others, except by those whose kind feelings no calumny can change, is a matter of very little importance, as the Day of Judgment is at hand, when all will be known. But on the present occasion, the accuser of the brethren will doubtless try to represent the perversions at St. Saviour's as the result of the teaching which has been prevalent in Leeds during the last ten years. Out of regard for those good old Church-of-England principles, therefore, I shall add a few remarks to those which have been made in the concluding note.

"About three months ago the district of St. Saviour's was constituted a parish and a vicarage, under the Leeds Vicarage Act. Until that time no attempt was made to pervert men to Rome, because the Clergy officiating within the district were responsible to me, and I could have put a stop to their proceedings. But when St. Saviour's became a parish separated from the parish of Leeds, Mr. Macmullen and two other Clergymen were sent from Oxford; and from that time there has been a systematic depreciation of the Church of England, and a defence of the Church of Rome; one of the clergy going so far as to say, that to speak against the Church of Rome was a mortal sin, and lamenting that his lot had been cast in the Church of England. A regular system of perversion has been going on.

"When I had ascertained the character of the proceedings, I remonstrated with the patrons of the living, and I was warned that I had no more to do with the parish of St. Saviour's than I have with a parish in London; and when I ventured in reply to observe, that I might justly complain when a hornet's nest was planted at my garden gate, the rejoinder was, that what I took for a hornet's nest was a hive of sweet honey. What the honey is events have shown.

"With Mr. Macmullen I have had no acquaintance; he did not call upon me on his coming to Leeds, and I informed the Bishop of Ripon of my suspicions in relation to his character. His Lordship declined to grant a license to Mr. Macmullen until he had made further enquiry; but Mr. Macmullen continued to officiate, without the Bishop's license, until his Lordship being informed of the fact prohibited him from officiating in the Diocese of Ripon.

"The firmness, sound judgment, and considerate kindness of the Lord Bishop of Ripon must be mentioned with gratitude, and, under his Lordship's direction, we may hope that St. Saviour's may even yet be converted into a blessing to the town of Leeds. It has hitherto been the reverse.

"To true-hearted members of the Church of England, the departure of Mr. Macmullen and his disciples is a satisfaction and relief; we may hope that all Romanizers will follow his example. I have no sympathy with the cant of those who urge us to retain such persons in the Church, by permitting them to revile, at will, the principles of the English Reformation. I am told that Mr. Macmullen would have labored in the Church of England, if he had been permitted to act thus; I rejoice to think that he is gone. When once they honestly declare themselves, these men become, like Mr. Newman, powerless; no one cares for what they say, write, or do. When they come to us as friends, they deceive the unwary. We may regret that those whom we trusted and protected have been perverted, have chosen darkness when they were educated in the light; for their own sake we may feel regret, but as members of the Church we rejoice."

"Although I should never again trust the patrons of St. Saviour's Church 'et dona ferentes,' and although I have not hesitated strongly to express to them my feelings on their conduct, it is due to them to say, that I do not believe that their intention was to send men over to Rome; but they would not listen to my remonstrances, or proceed to act when I solemnly called upon them in the name of God to withdraw the Clergy they had sent to Leeds. Their answer to me was, that if I suspected them of Romanizing, I was myself regarded as a Papist by many. It may be so. But, in my declining years, while I have much to regret as regards the past, I have the satisfaction of being able to look back to a life of honest and earnest, if not successful, service to the Church of England, having always acted on the principles of the English Reformation, and I read with complacence the sentence I have placed as the motto on my title-page."

The motto alluded to is the well-known quotation from Alexander Knox:—

"You can easily conceive, that, when every one stands on a middle point between two others, who are, with respect to him, strictly equidistant, he must, from the inevitable laws of perspective, appear to both, not to be in the middle, but comparatively near the opposite party."

In connection with the above we feel sure that despite the space which our extracts bid fair to cover, a portion of a late sermon from the same source will be read with interest.

"It has never been my custom to treat subjects controversially in this pulpit. Nay, I have been censured by polemics because I am accustomed to state to you the doctrines of the Church of England, plainly and dogmatically, without reference to the gainsaying of opponents; but there are times when a deviation from a rule becomes necessary; and I must, lest any of you would be perplexed, advert to the events which have occurred last week in the adjoining parish of St. Saviour's. It is a very great satisfaction, though it be not unmingled with regret, to find that an individual, who has been there inculcating the doctrines of the Church of Rome through the instrumentality of the Church of England, has at last declared himself. It is no palliation of his sin that he has gone from us, when, his intention to deceive the unwary having been detected, he was unable to pervert any more persons in this town. It is a relief, a satisfaction, to know that he cannot any longer corrupt the unsuspecting. It is, indeed, with respect to him, a subject of regret that, having seen the light, he should have chosen the darkness; for it indicates, as we learn from Scripture, the source from which the fault has proceeded. It is a subject of regret that he should have been permitted to lead astray a few others, whose weakness of intellect will, we hope, be admitted as their excuse at the great day. But it is a relief and a satisfaction that the leader has declared himself openly.

"I did not think it well to introduce in this place such a subject as this; but I addressed those who are members of the Church Institution in a lecture upon 'The Principles of the English Reformation;' and when that lecture was delivered it was incautiously declared—and the declaration has been subsequently repeated—that to those principles, and to the principles always inculcated by him who is now addressing you, the establishment in the adjoining parish of St. Saviour's was intended to stand opposed; that their opposition to my principles was stronger than their opposition to any other class of principles,—evidently because they perceived that the good old Church of England principles, always maintained in this Church, present the most decided and invincible barrier to Popery.

"It was an evil hour that consent was given to an unknown individual to erect the Church to which allusion has been made; but when the principles of the founder began to develope themselves in the kind of structure which was reared, the clergy of Leeds, who attended the consecration of it, signed a protest before they attended, repudiating Popery. It seemed, after this, for some time, that our fears had been unduly excited, and things were going on satisfactorily, until St. Saviour's, this summer, was declared to be, under the Leed's Vicarage Act, an independent parish. And then came the clergy who were strangers to us at the parish Church, and the Church of England was attacked while the Church of Rome was eulogized. On my remonstrating with the patrons of that Church, I was reminded that I have no more to do with St. Saviour's than I have with a parish in London. My reply was, that this was true, but that when a hornets' nest is planted at my garden-gate I am in duty bound to warn my children, lest they should be stung; hence it was that I wrote the lecture to which I have alluded. It was said, in rejoinder, that the hornets' nest might form a hive of sweet honey; but last week has too truly shown what that honey really is. It may be well to add, that the unfortunate person who has been doing this mischief was not a licensed clergyman in this Diocese. Having ascertained his character, I informed the Bishop of my suspicions, and the Bishop refused to license him, though he continued for a time to officiate without a license, this being unknown to the Bishop, who, on being acquainted with the fact, silenced him. The mischief already done has been great, and it will be for you to determine at another time whether a memorial to the Bishop may not be expedient, requesting him to institute a commission of inquiry with respect to the practices of that parish; for it is not to be expected that sworn servants of the Church of England should be permitted to go on magnifying her faults, and at the same time representing the vices of the Church of Rome as virtues. To this we must put a stop if we can; and you must be warned that more perversions will take place unless an effectual remedy is adopted. Of the firmness, mingled with kindness, evinced by our Bishop, those who have had intercourse with him on this subject bear grateful testimony; and he is ready, I believe, to come to the assistance of the true-hearted members of the Church of England in every possible way, and at the same time to act with justice to the Romanizers."

St. Saviour's Church, as we hinted above, has been said to be founded by Dr. Pusey, but it will be noticed that nothing in Dr. Hook's language countenances this sermon.

A more important "secession," which has been hinted at by some papers on the authority of the Church and State Gazette, that of Mr. Keble, is thus disposed of by the following extract from a letter of the person alluded to—"I have just got your note, but not in time to send to this night's post; but if you think it worth while, I am quite content that you should contradict the report about me in the very strongest terms. The truth is, and I thank God for it, that I feel daily more and more how impossible it would be for me either to unchurch the Church of England, or to assent, as matter of Faith, to the Roman Catholic terms of Communion."

The Bishop of Newfoundland sailed for his diocese by the steamer of January 4th. He preached the Sunday before his departure at Pendlebury, near Manchester, in the morning, where he celebrated the Eucharist, and at Broughton in the afternoon and evening. On Monday he proceeded to Liverpool, where he was the guest of the Rev. Cecil Wray, Incumbent of St. Martin's, in which church, on the next morning before embarkation, he received the Communion.

A correspondent af the English Churchman suggests that some testimonial should be prepared in acknowledgment of Earl Powis's efforts towards repealing the Act of Parliament by which the sees of St. Asaph and Bangor were to be united. He proposes the endowment of a new Bishopric in the present diocese either of Durham or Exeter.

Three new churches were to be consecrated in London last month, one of which was a mariner's church.

The new Bishop of Sodor and Man, the Very Rev. Walter Augustus Shirley, D. D., was consecrated on Sunday, Jan. 10th, at Whitehall Chapel. Owing to the great age and consequent infirmities of the Archbishop of York, in whose province Sodor and Man is, the Queen issued a commission, directing the Bishops of Carlisle, Lichfield, and St. Asaph, to perform the ceremony. The service was said by the Rev. W. H. Howlett, M. A., and the sermon preached by the Rev. Thomas Hall, B. D., Archdeacon of Derby, Vicar of Chesterfield and Chaplain to the Bishop of Sodor and Man. The oaths were administered by J. Burdee, Esq., and the Queen's patent read by F. H. Dyte, of the Ecclesiastical Court.

Mr. Gresley is about to publish a reply to Mr. Faber's strictures on his pamphlet, "The Real Danger of the Church of England," &c.

The Rev. Dr. Wolff has issued an address to the "noble minded and generous People of England" in behalf of the Nestorian Christians. He says that "the tyrant Bade Khan, a Kurd whose cruelties and atrocities are well known, for his people inflicted upon myself when travelling in Mesopotamia, in 1824, 200 lashes, has threatened to exterminate the whole body," and calls upon them to petition Parliament for measures to stop "the horrid bloodshed now going on in Koordistaun." He professes himself quite ready to face the Koordish tyrant, though he is "tired, fatigued, and worn out" by his late expedition to Bokhara, but has no doubt that government will be able to adopt "more energetic measures than merely sending forth such an humble individual" as himself.

Dr. Wordsworth, Canon of Westminster, has been elected Hulsean Lecturer at Cambridge. The residents in the university are 1943; matriculated last Michaelmas term, 437.

Notices.

ST. CLEMENT'S CHURCH

Will be open for Divine Service on Sunday evenings during Lent, to commence at half-past 7 o'clock.

The collections on these occasions will be appropriated in aid of "Diocesan Missions."

First Sunday evening, February 21, sermon on "The duty of the Church in regard to her Missions."

Second Sunday evening, February 28, sermon on "The temptation of Christ in the wilderness."

Third Sunday evening, March 7, sermon on "Charity, the bond of perfectness."

Fourth Sunday evening, March 14, sermon on "Christ's miracle in feeding the multitude."

New York, February 20, 1847.

The Rev. Dr. Coleman of Philadelphia will preach in St. Thomas's Church, on Sunday evening next, (February 21,) on the subject of the conversion and restoration of the Jewish nation, and the rank they will occupy in the kingdom of Christ.

Collection in aid of the Jewish Mission Chapel in this city.

New York, February 20, 1847.

☞ St. Barnabas's Free Church, 27th street, between 2d and 3d Avenues, is open for Public Worship every Sunday at 10 1-2 o'clock, A M, and 7 o'clock, P.M., and for Sunday School at 3 o'clock. Services on Wednesday evenings, at 7 1-2.

The Rev. Mr. Irwin is expected to preach in the morning. And in the evening of next Sunday a quarterly collection will be taken up in aid of the church.

New York, Feb. 20, 1847.

SERVICES FOR THE DIOCESE OF NEW YORK.

Having been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal services in that Diocese, where they may be needed in Churches which have not recently been visited, I hereby give notice that I shall, God willing, visit the following named places, in Kings, Queens, Suffolk, Richmond, and Westchester counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the Parishes already visited, as I can render in connection with this arrangement, or prior to the commencement of these duties, will be cheerfully given if requested. Future notice will be given of further services in other counties.

From the 31st March, to the 5th April, I shall, God willing, be in the city of New York, at No. 53 Amity street.

Monday,	April 5,	at Fort Hamilton,	at 10 A.M.
"	" "	at Flat Bush,	at 3 P.M.
Tuesday,	" 6,	at Brooklyn,	at 10 A.M.
"	" "	at Williamsburgh,	at 3 P.M.
Wednesday,	" 7,	at Newtown,	at 10 A.M.
"	" "	at Flushing,	at 3 P.M.
Thursday,	" 8,	at Manhassett,	at 10 A.M.
"	" "	at Glen Cove,	at 3 P.M.
Friday,	" 9,	at Syossett,	at 10 A.M.
"	" "	at Cold Spring,	at 3 P.M.
Saturday,	" 10,	at Huntington,	at 10 A.M.
"	" "	at Setauket,	at 3 P.M.
Sunday,	" 11,	at Islip,	at 10 A.M.
Tuesday,	" 13,	at South Oyster Bay,	at 10 A.M.
Wednesday,	" 14,	at Hempstead,	at 10 A.M.
"	" "	at Rockaway,	at 3 P.M.
Thursday,	" 15,	at Jamaica,	at 10 A.M.
Saturday,	" 17,	at Clifton,	at 10 A.M.
Sunday,	" 18,	at Richmond,	at 10 1-2 A.M.
"	" "	at Rossville,	at 3 P.M.
Tuesday,	" 20,	at Morrisania,	at 10 A.M.
"	" "	at Westchester,	at 3 P.M.
Wednesday,	" 21,	at "	at 10 A.M.
"	" "	at Eastchester,	at 3 P.M.
Thursday,	" 22,	at Yonkers,	at 10 A.M.
"	" "	at Tuckahoe,	at 3 P.M.
Friday,	" 23,	at New Rochelle,	at 10 A.M.
Sunday,	" 25,	at Mamaroneck,	at 10 A.M.
"	" "	at Rye,	at 3 P.M.
Monday,	" 26,	at Port Chester,	at 10 A.M.
"	" "	at White Plains,	at 3 P.M.
Tuesday,	" 27,	at Greensburg,	at 10 A.M.
"	" "	at Tarrytown,	at 3 P.M.
Wednesday,	" 28,	at Sing Sing,	at 10 A.M.
"	" "	at North Castle,	at 3 P.M.
Thursday,	" 29,	at Bedford,	at 10 A.M.
"	" "	at North Salem,	at 3 P.M.
Friday,	" 30,	at Somers,	at 10 A.M.
"	" "	at Peekskill,	at 3 P.M.

The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

WILLIAM H. DELANCEY,
Bishop of the Diocese of Western New York.
Geneva, February 12, 1847.

TO THE PUBLIC.

The undersigned deeply regret the necessity which again impels them to a public appeal in behalf of the "Association for Improving the Condition of the Poor." Its arrangements for usefulness were never more efficient or complete. The Visitors made nearly 6000 visits the past month, relieving 12,455 indigent persons, who on inquiry were found worthy of sympathy and aid. Owing to the increase of application and the expenses of living, the outlay has been very great—far indeed beyond the average receipts. Several of the largest donors have doubled their subscriptions; but many of the rich have contributed very sparingly—some absolutely nothing—and the general collections having fallen off, it is certain that the usefulness of the Institution must in a measure fail without a more liberal support.

It is on this brief statement of facts that the undersigned now rest their appeal. Will not those on whom Providence has bestowed wealth for this purpose, pity and aid the poor by sustaining an organization instituted with so much care and labor for their benefit? If those in affluence saw for themselves the intolerable sufferings of the needy, where charity interposes not its kind offices, they could not withhold their contributions from this object. But the wants of the widow and the fatherless, the sick and the dying, are not the less real and urgent because unobserved by them. The three hundred Visitors who explore in person the habitations of the poor, who are conversant with indigence and wretchedness in all their appalling forms, unanimously attest to the unusual amount of helpless destitution now amongst us.

Who then will not give according to their ability—give freely though they have given before—give a little more of their superfluous wealth, or even from their limited resources, to feed the famishing, clothe the naked, and to minister to the sick and dying? Means are not asked for a profuse or incautious expenditure—not for the support or encouragement of the idle, the drunken, or the vicious; but for the relief of those whom misfortune has depressed, aided by the advantages of a system of distribution which secures far higher moral results and far greater economy and discrimination than is practicable by individual charity. "Whoso stoppeth his ears at the cry of the poor, shall cry himself, but shall not be heard."

Contributions may be sent to the Treasurer, Robert B. Minturn, 78 South street; or to either of the subscribers.

In behalf of the Association,
James Brown,
George Griswold,
James Boorman,
J. Smyth Rogers,
William B. Crosby.
New York, February 20, 1847.

☞ The Rev. Kingston Goddard, Rector of St. John's Church, Clifton, Staten Island, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, February 21. Service to commence at half-past 7 o'clock.

February 20, 1847.

DIOCESAN MISSIONS.

At a regular meeting of the Missionary Committee of the Diocese of New York, on Tuesday evening, the 16th of February instant, the following preamble and resolution was unanimously adopted:

"Whereas, the Treasury is now nearly exhausted, and another quarter's salary will be due the Missionaries on the 1st of April next: therefore,

Resolved, That the appointment of Missionaries for the coming year be for the present deferred.

Extract from the Minutes,
Thos. C. Butler, Secretary.

"THE POOR YE HAVE ALWAYS WITH YOU."

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs. Stanford & Swords, from E R U, $5; from C, $15; by Thomas C Butler, from a lady, $1, and a bundle of clothing.

The pressure of want was never more evident. New cases of great suffering daily present themselves. Families, heretofore unaided, have been constrained to depend, for a time, on the hand of charity. The means, kindly placed at his disposal, are exhausted. They have in part been anticipated, from the necessity, in very trying circumstances, of affording immediate relief. Much good has been accomplished by them. Distress has been alleviated, the sick rendered more comfortable, and many countenances lighted up with the smile of joy and gratitude. May he not, in view of these facts, ask the benevolent for a continuance of their favors? Shall a free-will offering be refused to the afflicted members of the Saviour's fold? The smallest gift, in the name of their Master, will not lose a reward.

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, February 16, 1847.

To Correspondents.

"J. H.," "M.," and "A Missionary," are received, and will appear in our next. "O. K C." received. "Plain Youth" in our next provided that we are first furnished with the author's name, in regard to which we are more in the dark than he supposes.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Richard Cox, Rector of Zion Church, will preach in the course of sermons at this church, on Sunday evening next, February 21st.

Service to commence at half-past 7 o'clock.

February 20, 1847.

THE POOR

The subscriber, Rector of the Free Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Messrs. Stanford & Swords, from E R U, 5.

Further donations are respectfully solicited, and may be left with Messrs. Stanford & Swords, 139 Broadway; or with the subscriber,

Benjamin Evans,
February 16, 1847. 172 Broome street.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 9th Feb., the Treasurer has received the following contributions:

From a lady of St Mark's ch, N Y, $10; St Paul's ch, Sing Sing. 22 50; through J Loney, R A in Md, Christ ch, Baltimore, for the Jews, 18 81; Mrs James Howard, and children, 15; for Indians, 2 50—36 31; Mt Calvary ch, Baltimore, of which 6 60 is from the S S, 22; Christ ch, Hartford co, Md, 15; thankoffering of a lady in Baltimore, 10; Holy Trinity and Ascension parishes, Carroll co. 25; St John's, Howard district, 17; St George's parish, Mt Savage, 9 50; proceeds of work of two little girls of St Peter's, Baltimore, Susan W Krebs and Anne Warner, 6; two ladies of St Peter's, 8; St Paul's, 182 69—331 50; St Mary's, Ga, 13 26; MacCaleb, Ch of the Epiphany. 6 75; Hon Duncan Cameron, Raleigh, N C, 50; Christ ch, Stratford, Ct, 10; Rev Clarkson Dunn, Newton, N J, 5; E R M, 20; Trinity ch, Plattsburgh, N Y, 14 50; St Peter's parish, Talbot co, Md, por the Rev Dr Mason, 23; per the same, from an unknown person, half, 2 50; Union ch, St Albans, Vt, 14; E, Phil. half, 10; Christ ch, Cooperstown, N Y, of which 20 is from the Ladies' Mite Society, 26; St Mark's, Grand Rapids, of which 3 77 is from the Ladies' Society, 10; Ch of the Epiphany, Washington, D C, Rev J W French, rector, 50 05, Ch of the Ascension, do, Rev L L Gillis, rector, 37 25; Trinity ch, do, Rev N P Tillinghast, 41 22; a member of the same ch, 50—91 22; St John's, do, Rev Smith Pyne, rector, 200; a lady of N J, at do, given to the Secretary, 5; cash, in a note to the Secretary, at do, 4 50; St John's ch, Georgetown, Rev A Shiras, rector, 45; from a family of do, 25—70; a member of Christ ch, do, 5. Total, $1032 03.

THOMAS N. STANFORD, Treasurer,
New York, February 16, 1847. 139 Broadway.

Foreign Missions.—Since his report of February 9th, the Treasurer acknowledges the receipt of the following amounts:—

Church of the Ascension, N, Y, per Mrs. G. T. Bedell, for Bread fund, Athens, for 1846, Mrs Capt R, Mrs R H, Mrs W H, Mrs R, Mrs E H, Mrs M H, Mrs H B, Philadelphia co, $20; Mrs S S, N Y, 20; Mrs A, 5, Miss P, 5, Miss H W, 5, Philadelphia; St Mary's ch, Hamiltonwith, 3; Mrs O, N Y, 1; subscriptions received after the acknowledgments. 1845: Mrs R H, Mrs R, Miss R, Phil. in all 22—201. Christ ch, Baltimore, African schools, 5; from Misses Nicholson, to be divided between Africa and China, 10; Mr Jas Hooper, for F M, 10; China, 4 04, Africa 5, Cape Talmas 2,50, foreign missions 8,16—44,70. Rev Wm Riley, contributions for Africa from S S children, Western Missions, Baltimore, 6,38; male S S Christ ch, Baltimore, education girl in China, Lavinia Johns, 25—101,08. St Peter's ch, Talbot co, Md, 5; for Constantinople, 5; an unknown individual of do, per Rev Dr Mason, half, 2,50; Trinity ch, New Rochelle, Epiphany offering, 21,45; "E." Philadelphia, half, 10; St Peter's ch, Ashtabula, Ohio, for Constantinople, 8; St Andrew's ch, Wilmington, Del, for Africa, 20; A friend, Ohio city, 5; S S Christ ch. Washington, D C, education Africa, 20; Mrs Thomas S Grimki, St Peter's ch, Charleston, for education of a boy in China, 25; several ladies of do, through Mrs De Saussure, education of boy in China, 23,50; St Peter's Working Society, education, Mrs Hill's school, Athens, 110,50—159. S S St Paul's ch, New Orleans, education boy Africa, 20. Total $580,53.

J. SMYTH ROGERS, Treasurer,
New York, Feb. 16, 1847. 69 Wall street.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer of this Society has the pleasure to acknowledge the receipt, since date of last report, the 9th of November, 1846, of the following sums:

For the General Fund—Annual Subscriptions—From A B Sands, 2; John Buckley, jr, 2; Thatcher Tucker, 2; S P Hoffman, jr, 2; F C Tucker, 2; cash, 2; Dr W H Hobart, 4; Dayton Hobart, 2; C A Van Kleeck, 2; F P Cumings, 2; —— Satterthwaite, 2; W C Dayton, 2; H C Hobart, 2; P R Kearney, 2; T Kissam, 2; Jas. Hurry, 2; Wm Adams, 2; P Handford, 2; Henry Trowbridge, 2; G F Everson, 2; Wm A Duncan, 2; E M Duncan, 2; J D Abrams, 2; C P Burdett, 2; J M Kupfer, 2; J C Merritt, 2; J B, through F C Merritt, 2; Peter P Kissam, 2; F F Kissam, 2; Alva Spear, 2; John H Swift, 2; Capt A Proal, 4; Jas. S. Aspinwall, 2; J W Fowler, 2; Jas. W. Underhill, 2; Wm G Wood, 2; Henry Fisher, 2; C J S Chipp, 5; O J Camman, 2; Miss Terrill, 2; H Meigs, jr, 2; Thos. W Ogden, 2; W D Waddington, 2; A Walker, 2; F H Abbott, 2; G M Ogden, 2; O D Ward, 2; Richard H Ogden, 2; M T Nicholson, 2; Wm Moore, 2; H Le Roy Newbold, 2; Moses Ward, 2; R M Ward, 2; A Banning, 2; B S Thomas, 2; Wm Elwes, 1; Isaac Fryer, 2; A J Bleecker, 2; A L McDonald, 2; John Snowden, 2; Phillip Henry, 2; W H Priest, 2; John S Schermerhorn, 4; A R Walsh, 4; E Houghton, 2; John R Kearney, 2; Mrs Hoffman, 1; Miss Hoffman, 1; Miss H S Hoffman 1; Mrs John Patterson, 1; Mrs Wickham, 1, C C Hoffman, 1; J F Hoffman, 1; S S Cambreling, 2; Wm Poole, 2; R H Sawyer, 2; Jos Sands, 2; J H H Sands, 2; A G V, donation, 25; cash, through T B C Berrian, 5; Rev Dr Whitehouse, monthly collection at St Thomas's, N Y, 50; collections in the boxes at the Chapel of Our Saviour, from the 22d March, 1846 to date, for books for Seamen, 108 25; for the Mission, 61 62. Total, $408 87—from 9th November, 1846.

For the Special Fund—Chapel of the "Holy Comforter," North River, viz:

From Rev Mr Cook, of New Haven, through T N Stanford, Esq, 4; Wm Eustis, 5; Davis Hatch, 5; Henry Young, 5; Wm H Johnson, 5; Gould Hoyt, 5; Chester Jennings, 3; cash, 6; J I Lagrave, 5; C N Berriman, 5; Jas. B Johnson, 5; M Tucker, 2 50; Saml. T Jones, 5; G T Adee, 2 50; T P Cumings, 5; cash, through W C Dayton, 5; Anderson, 1; Geo. T Fox, jr, of Cambridge, England, 50; Hon. Hamilton Fish, 10; Jacob S Carpenter, 3; T K, through J V Cox, 5; Wm E Wilmerding Esq, 25; John S Tooker, 10; H Meigs, jr, 10; W A Spencer, 20; Isaac A Johnson, 5; John Noble, 10; F Smith, through Mrs Davenport, 2; Thos. Dean, 5; Christ ch, Poughkeepsie, N Y, 25; Calvary ch, New York, through Rev S L Southard, 120; collections in the boxes at the Chapel of the Holy Comforter, $13 03. Total receipts since November 9th, 1846, $387 03.

J. Davenport, Treasurer,
New York, 15th Feb., 1847. No. 10 Platt-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Mrs Susan A Remsen, 3; Miss M Monroe, 2—annual subscribers; Adam Tredwell, do, 2; Mrs John G Coster, in aid of the Prayer Book in German, 5, Total amount, $12.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
February 16, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Association of members of the Church of the Nativity, S G, for the promotion of Christianity, by Wm Morris, jr, Treasurer, pro tem, 5; Adam Tredwell, donation, 3; Mrs Susan A Remsen, 2; Thomas M Beare 1—annual. Total amount, $11.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street
New York, Feb. 16, 1847.

Calendar.

FEBRUARY.

21. First Sunday in Lent.
24. St. Matthias the Apostle.—Ember Day.
26. Ember Day.
27. Ember Day.
28. Second Sunday in Lent.

MARCH.

7. Third Sunday in Lent.
14. Fourth Sunday in Lent.
21. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Sunday next before Easter.
29. Monday before Easter.
30. Tuesday before Easter.
31. Wednesday before Easter.

Married.

On the 3d inst., by the Rev. L. A. Barrows, Cornelius H. Van Buren, Esq., of Kingston, Ulster county, and Miss Nancy Roggen of Oak Hill, Green co., N. Y.

Clerical Changes.

The Rev. James B. Goodwin, from Point Pleasant, Mason county, Va., to Christ and St. John's Churches, Brooke county, Ohio. Address, East Liverpool, Columbiana county, Ohio.

The Rev. James A. Woodward having taken charge of the parish of St. Mary's, Georgia, requests that letters and papers for him be directed accordingly.

The Rev. Milton Ward has removed from the Diocese of New Hampshire, and become the Missionary at Stafford, Genesee co., W. N. Y.

Advertisements.

MESSRS. HUBBS AND CLARKE'S COLLEGIATE SCHOOL,

No. 43 West Washington Place—after March 1st,
No. 204 Fourth st., on Washington Square.

THE Principals, having been led to believe that an enlargement of their school accommodations would meet with general favor, purchased a lot at the corner of Fourth and McDougal streets fronting on Washington Square, and have erected thereon a commodious building to which they propose to remove their Institution about the twenty-fifth of the present month.

The location is central and pleasant and easy of access from all parts of the city. Its freedom from the din of public thoroughfares and its immediate proximity to one of the most spacious and beautiful Parks in our city, render it peculiarly suitable for the study and instruction of youth.

A part of the house has been reserved for the residence of the family of one of the Principals, without encroaching upon the ample accommodations designed for the school. The salutary effect of this arrangement upon the manners of the pupils, will, it is presumed, commend it to the approbation of parents and guardians. The school rooms are made airy and attractive, and fitted with special reference to the health and comfort of the pupils.

The facilities afforded for Classical and Business Education, as for Juvenile instruction—courses of study—hours of lectures—times of public exercises of the school—times of awarding Merit Cards, Certificates, and Diplomas according to a just system of graduating scholarship and deportment—seasons and times of meeting of the Young Men's Literary Society of the school—regulations for the extra session of study under the care of instructors for those pupils whose parents desire it—parental nature of the government and discipline—advantages for physical exercise—Terms and References, (all of which will be explained in the Circular and Catalogue about to be published,) may for the present be learned by personal interviews, with the Principals.

Parents who are seeking a place for the education of their sons are permitted and invited to visit the School and the Rooms to which it is to be removed.

February 29—tf.

OLD CHURCH BOOKSTORE.

Established in 1787.

Lately Published.

SELECTAE E Patribus, seu Theologiae Summa Clericis haud inutile usum Juventutis Academicae. Notitiis Satrum Proefixis. Auctore Henrico M. Mason, D.D.

History of the Reformation in England, by the Rev. J. A. Spencer, A.M.

Hymns on the Church Catechism. 18mo. "A difficult task very appropriately executed."—*Literary World.*

The Sunday School Teacher's Companion, 18mo.

Christ's Warning to the Churches; with an Appendix on the Apostolical Succession. By Joseph Lathrop, D.D. With an Introductory Notice. By the Rev. J. M. Wainwright, D.D. 16mo.

In Press.

Sermons Preached upon Public Occasions, by the Rev. Henry Melville. 8vo.

Dora Melder; a Story of Altacc, by the Rev. Charles B. Tayler, author of "Lady Mary," &c. 12mo.

Mant's Happiness of the Blessed, 12mo.

Puritanism not Genuine Protestantism, by the Rev. A. B. Chapin, 16mo.

Memoirs of Mrs. Elizabeth Fry, the Female Howard. 12mo. nearly ready.

Grier's Reply to Milner's End of Controversy. 12mo.

STANFORD & SWORDS,
Feb. 20. 139 Broadway.

FOR SALE OR TO LET.

PEW No. 46, St. John's Chapel, desirably located. Apply at 15 William street.

February 20—4t$

W. A. ZABELER, D. L.L., 194 Fourth street, offers his services to ladies and gentlemen as a teacher of the Greek, Latin, German, and French languages, Mathematics, &c. He gives instruction to pupils either at their or his own residence, and is enabled to accommodate in his family two or three young gentlemen as boarders, and to prepare for college. He is willing to engage as private tutor in this city.

Reference—Jos. G. Cogswell, Esq., 587 Broadway.

Feb. 13—1t$

PEW IN TRINITY CHURCH.

PEW No. 17, in the South Aisle of Trinity Church, for sale or to rent, apply to

STANFORD & SWORDS,
139 Broadway.

N. B. Wanted a copy of the Journal of the General Convention for 1817; also Journals of the New York Convention for the years 1821, 1823, 1829, 1837, 1842, 1843, and 44—for either of which a liberal price will b paid. Feb 13.

MISSES RAINSFORD'S
BOARDING AND DAY SCHOOL,

FOR YOUNG LADIES,
No. 60 Fourth Avenue.

THE Spring term of this Establishment will commence on February, the 15th inst.

References may be made to the Right Reverend the Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Ferris, Higbee, Mathews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Balch, Carter, Forbes, Price, and Southard; James B. Elliman & Brother, and J. H. Hicks, Esqs.; Messrs. Stanford & Swords, and Bartlett & Welford, New York; also to the parents of the pupils generally.

February 6—3t

BOOKS AT HALF PRICE.

A LARGE number of Theological and Miscellaneous Books, very slightly damaged, for sale at *half price*—consisting in part of Burnet on the 39 Articles; Pearson on the Creed; Horne's Works; Leighton's Works; Dictionary of the Church; Canons of the Church; Sacra Privata; Household Liturgy; Gregorian Chants; Pointed Psalter, &c. *Terms cash.*

☞ The Books are arranged for inspection.

HENRY M. ONDERDONK,
Feb. 6. 10 John street.

CHURCH PUBLISHING AND BOOKSELLING ESTABLISHMENT.

HAVING refitted and newly stocked the store No. 10 John street, the undersigned is prepared to meet all orders for any work in the market as usual, and solicits a continuance of the patronage of his friends and the public.

☞ No orders, *unless by previous understanding*, will be attended to unless accompanied by the *cash*.

HENRY M. ONDERDONK,
February 6.

TO TEACHERS.

THE School Building adjoining "All Saints' Church," in Henry street, which has been erected expressly for an institution of the highest character—handsomely furnished with Mahogany Desks and Seats, will be let to an applicant possessing the requisite qualifications. Possession can be had immediately, or on the 1st of May next. Apply to E. L. Walton, 534 Water street, corner of Jefferson; or to A. B. Sands, 141 William street, corner of Fulton. Feb. 6—3t$

ORGANIST.

THE advertiser whose term of engagement expires in April next, wishes to obtain a situation as Organist, or to take charge of the music in an Episcopal Church, either in this city or Brooklyn. Apply to Mr. Floyd Smith, at this office. Jan. 30—4t

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Just Published, for February.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., 174 Fulton.

WILLIAM ASHKETTLE.
September 5—yly

BOARDING SCHOOL, SHREWSBURY, N. J.

Rev. H. Finch, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

Communications.

For the Churchman

TRACTS FOR THE SEASONS.

NO. CVII.

The creation of man was a part of the six day's work, on which Jehovah looked with complacency as *very good*. He was formed upright, fit to be an inhabitant of paradise, the companion of his Maker, and the heir of heaven. He was required and enabled to continue in obedience, as the condition on which was suspended the continuance of his purity and happiness. The devil, a mighty angel who had been banished, for his wickedness, from his high estate, and become the victim of his envious and rebellious tempers, could not bear the sight of innocence on earth. He plied his arts to seduce man into sin. Man yielded, and fell from his uprightness and perfection, and incurred guilt and wretchedness and the wrath of God.

It is not, then, to the decrees of Jehovah—for they are pure and holy as Himself; nor to His design or instrumentality—for He hateth iniquity with a perfect hatred, and cannot look upon sin; nor to any necessary connexion with the scheme of His dealings towards our race; nor to there thence accruing any glory to Him; but to the dark designs and malignant influence of His adversary Satan, that we are to ascribe the introduction, continuance, and universal prevalence of sin in the world.

But is it possible that the designs of Jehovah were frustrated? Can any power in heaven or earth or hell, frustrate His purpose and His will?

The order, indeed, which God has appointed to the course of nature, the circuits in which He has placed the unnumbered worlds of His universe, and the laws which He has ordained for matter, and for animal and vegetable life, no power in heaven or earth or hell can alter. They will remain the same until the Word that spake their existence shall speak their change or dissolution. But man was not formed, like mere material elements, organizations, and systems, only for mechanical operations. Moral agency is a leading characteristic of his nature; and his exercise of it was a fundamental part of the will and design of his Creator. To subject his conduct to necessity, would have been an infringement of this design, and thus made Jehovah inconsistent with Himself.

Moral agency supposes man's capacity to maintain his standing, his liability to fall, and consequently his bringing upon himself the issue of the trial on which he was placed. It was in entire consistency with his moral agency, that his Maker vouchsafed him grace to enable him to stand, and allowed the devil to exert his influence to effect his fall. The choice between the two lay with himself.

The will of God that man should have retained his uprightness and purity, is most evident. He who hateth iniquity with a perfect hatred, who delighteth not in the death of a sinner, but rather that he should live, and who is not willing that any should perish, must surely have willed that man should remain innocent and happy, and must now will that all sinners should come to repentance and amendment. But this will must necessarily be consistent with His design that man be a moral agent, required to choose for himself between the good and the evil.

To clear these truths of any metaphysical difficulties which may be supposed to lie in their way, is by no means necessary. In our present imperfect state, we can know but in part, and see only as through a glass, darkly. It is sheer presumption for us to suppose that there can be no truths beyond our comprehension. Secret things belong to the Lord our God: those things which are *revealed* are for us. It is revealed that man is placed in the world to perform religious and moral duty, with the promise of reward for obedience, and the threat of punishment for disobedience; and that, in consistency with this moral agency, the grace of God is offered to enable us to be faithful, and the influence of the devil permitted to try our constancy and fidelity. It is revealed that God wills our holiness here and happiness hereafter; and yet leaves it to ourselves to work out our own salvation, by availing ourselves of the ability which He imparts; or, by refusing this, to incur our own condemnation. These things are revealed. We therefore fully receive them, regarding all speculative difficulties which may attend them as secret things with which we have nothing to do.

This Scripture view of the true source of sin gives an idea of it which should be most seriously and practically laid to heart. Every wicked thought that we harbor is from the regions of darkness. Every wicked word that we utter originated with the enemy of God and man. Every wicked deed which we perpetrate was devised by the devil and his angels. Every omission of duty of which we are guilty was plotted, for our destruction, in hell. Well is the spirit who works thus malignantly denominated Satan, that is, the adversary or enemy. His enmity to God first appeared in the manifestation of unholy tempers, the opposition to the peace and order of the celestial regions, and the rebellion against the authority of the Most High, which caused his banishment from heaven to hell. It appeared in the bold effort he too successfully made to infringe the order which the Creator had established in this then new-born world, and to destroy the moral beauty and perfection in which man was to set forth the glory of his Maker. It has appeared, and does most lamentably appear, in the deluge of iniquity which, swelled by his influence, sweeps away the strong foundations of piety and virtue, on which should be erected memorials of the glory, the holiness, and the goodness of Jehovah. It appears in those pernicious influences which thin the assemblies of God's worshippers; cause His altar to be forsaken; raise up, both within and without it, enemies to His Church, its order, peace, purity, and welfare; do despite to the strivings of His Spirit, and mock at His offers; pour contempt on the exceeding love of the Redeemer; rank the pleasures and pursuits of the world above the service of God; keep millions of His creatures from joining in the praise and adoration of Him in His kingdom above; and secure them, as trophies of *their* triumph, to the companionship and service of the devil and his angels.

Let the creatures of God's hand, formed by His power, preserved by His care, and surrounded by His mercies; let sinners, redeemed by His unutterable love; let travellers through this mortal pilgrimage, with a holy, happy, heavenly home provided for them at its termination—ask themselves, whether they will requite His goodness by enlisting in the service of His enemy. Let them know that he is *their* enemy as well as *His*. Did ever his vassals find even here the enjoyment with the prospect of which they suffered themselves to be deluded? What though they appear to the world gay and happy, cheerful and smiling? Were you ever admitted to their retirement? Did you ever witness their moments of forced reflection? (Reflection will come, like an armed man, on the worst of sinners.) You saw their solicitude and efforts to drive it from them; for it was hostile to their peace: it tried their souls too severely. Did you ever see them in affliction—how they sought to soothe it in the multitude of their fancied pleasures; and yet how poignantly it pierced their hearts? Did you ever see them when sickness precluded their usual resources? Then you saw them touched to the very quick. The pains of body were nothing to the tortures of mind—the stings and terrors of conscience. The world that had so long deluded them, was then a miserable comforter. To God they knew not how to address themselves. His long neglected and despised word they could not appreciate. To an insulted Saviour they dared not appeal. A proffered Comforter and Sanctifier, grieved by their resistance, they dared not invoke. Did you ever see them when the borders of eternity were nigh, and full in view, and with dread forebodings, and awful maledictions on themselves, they yielded to the agonising struggle which severed soul from body? You saw that it could be none other than an *enemy* that had done this.

But is that malignant enemy even now satisfied? On the cold corpse, the features, lately distorted with agony, may have become composed, and present the appearance of calmness and serenity. But where is the soul that once animated them? It has gone to wait, and meanwhile be agonised by anticipating, the sentence that will be pronounced when it is reunited to the quickened body. That sentence, as if to take away all excuse for incurring it, is even now on record—*Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.* There shall be wailing and gnashing of teeth. There the worm dieth not, and the fire is not quenched. There the smoke of torment ascendeth forever and ever.

And yet to the enemy who effects all this, men will devote themselves. They will sacrifice, for his service, happiness here and hereafter. What can convince them of their awful delusion? The Lord has not been wanting in gracious calls, and merciful warnings. Ever since sin entered into the world, He has been our kind and friendly Monitor. In the revelations of His word, in the sacraments and services of His Church, in the instructions of His ministers, and in the dispensations of His providence, He has called—How few have harkened? He has stretched out His hand—How few have regarded?

The infernal enemy of God and man, in prosecuting his designs for bringing upon us such fearful evils, not only thus inflicts positive and grievous suffering, but also deprives us of unspeakable good and happiness, which, but for him, would be vouchsafed us by the kindness and love of God through Jesus Christ. Thus he robs us of peace of mind; a good conscience; joy in the Holy Ghost; the pleasures of religious exercises, and religious intercourse; the pure and holy satisfaction of a contented and grateful heart; the favor of God; the love of Christ; comfort in affliction; guidance in difficulty; aid in weakness; support and hope in death; rest in paradise; humble confidence at the great judgment; and the happiness of heaven—the society of patriarchs, prophets, apostles, martyrs, and all good men; reunion with the pious friends who have gone before, or whom we may leave behind us; the vision and immediate presence of our God and Saviour; and participation in the high, holy, and happy services of the Church triumphant, and in the fulness of the joy and glory of angels and archangels and all the company of heaven.

This cruel enemy is often most bold and daring in his attacks. He would oppose to our resolutions, however strong, and to our virtue and piety, however habitual and advanced, great force of temptation. He would make an effort to overcome us at once, and lay all our hopes low in the dust. Subtle now as ever, he knows and watches our weakest points, and his most favorable opportunities. If we would be safe we must be ever on our guard. But to be so, we must put on the whole armor of God. That only is sufficient for us; and if we renounce all dependence on our unaided powers, place our whole reliance on the strength of the Lord of Hosts, and in the exercise of the true faith of the Gospel, diligently and devoutly apply to Him in His appointed ways, we may surely hope that this spiritual panoply will be given to us.

Unlike the vain dependent on human power, who, with all his pretensions, resolutions, and confidence, falls an easy prey, Christ's faithful soldier and servant, when trial comes, flies to his God. In the strength of the Holy Ghost he stands, resolutely opposes, and finally triumphs. His exertions, thus aided, are effectual. Resistance, thus maintained, secures him. Through the grace of God he is saved.

More frequent, however, are the *wiles*, than the *attacks* of our enemy. He makes *pleasure* his lure, to entice us, either to what is sinful in itself, or to what, though not criminal in kind, is rendered so by excess, or by the spirit in which it is indulged; *honor*, to draw us into revenge and murder; *courage*, to incite to the most wanton, cruel, and malignant passions; *fashion*, to recommend irreligion, immorality, pride, worldly-mindedness, and neglect of spiritual and eternal things; *secular duty*, to secure soul-destructive devotion to time and its concerns; and *profit*, to reconcile us to covetousness, artifice, and extortion. He would interpose false, or magnify real difficulties, to deter us from duty. He practises every possible deceit to draw us from our God. He will even be transformed into an angel of light, and urge to trust in religious observances to a degree, and in a spirit, which minister to proud reliance on human merit and ability, and exclude that entire dependence on divine grace wherein alone the power of godliness can be experienced; or in vain and self-exalting professions of religion, which utterly sacrifice its true spirit; or in ebullitions of feeling and excitement, which stop far short of a deep and practical religious influence on the heart and life; or in that wretched perversion of the blessed doctrines of God's grace and mercy in Jesus Christ, which represents Him as fixing on His elect, or on the justified by faith, an interest in the great salvation which no unholiness can weaken, and an assurance of heaven which no wickedness can disappoint.

From the attacks and wiles of our spiritual enemy, a refuge is provided. Jesus Christ has gained a glorious victory over him, and appointed, in His body the Church, the way and means of having this victory given to us. Conforming to this way, and using these means, on the principles and in the exercise of the affections, of true faith in Him, and thereto devoting constant care, watchfulness, and effort, He will enable us successfully to resist the adversary, and come off more than conquerors; and finally raise us to an infinite and eternal removal from all his arts.

There is one characteristic of our great spiritual enemy which should fill us with constant and most vigilant solicitude. It is that described in Scripture as his going about like a roaring lion, seeking whom he may devour—restless, watchful, persevering, always intent upon his object. We may sleep: he is ever wakeful. We may be indifferent: he is ever earnest. We may delay: he is prompt. Even now he may be indulging his wonted malignant satisfaction because you, my youthful readers, are *intending* to be religious at a future period; because you, men of business, are *waiting for* time to attend to your spiritual and eternal concerns; because you, votaries of pleasure, will not yet bring your minds to grave and serious thought; because you who live in habitual indifference to religion, are content with little, occasional, cold, and heartless heed to the things which belong to your everlasting peace; or because you, ye aged and infirm ones, are going down to the regions of the dead in dreadful hardness and insensibility, or are yet delaying, yet intending, yet resolving. Alas! to-morrow's sun may rise upon the corpse of the young, the healthy, and the sanguine; of him who now pursues business with the utmost vigor; of him who is now enjoying pleasure's highest fascination; of him who is now the most careless and indifferent in spiritual things; and of the hoary head which now hardly contains a thought of death, judgment, and eternity. Satan delights in the hope that they may yet delay a little while; because but a very little while may be necessary for the entire success of his infernal artifices and designs.

B. T. O.

The obedience of that man is much too delicate, who insists upon hearing the reasons of all laws before he will obey them. The legislator must be supposed to have given his sanction from the reason of the thing; but where we cannot discover the reason of it, the sanction is to be the only reason of our obedience.—*Bishop Taylor.*

For the Churchman.

Mr. Editor,—Those of your readers who have deemed the subject worthy of a lodgment in their minds, will probably recollect that when the Protestant Churchman was started, professions were very roundly made by its editor and friends of attachment to the principles of Bishop Hobart. Those who knew and justly appreciated those principles, were aware that this was the operation either of ignorance or deceit. The class of persons who were known as the leading patrons of that paper, the class of papers which most joyously hailed its birth, the fraternizations which it immediately formed, and the developments in which it soon began to display itself, made it very evident that its pretended deference for Bishop Hobart was a ruse to lull suspicion in its warfare against the diocese, and to gain patronage. Commencing thus with loose morality, and inconsistent professions of piety, it has fully sustained its original character. Let any sensible man examine its files, and say, of what single one, among all the points which, for the twenty-six years of Bishop Hobart's able expositions and defences of evangelical truth and apostolic order, were known as especially characteristic of what was called *Hobart theology, New York theology*, &c. &c.,—let him say, I repeat, of what single one of the theological points thus distinguished, has the Protestant Churchman shown itself a friend, or towards what one has it not manifested either indifference or downright opposition. In a recent number, the editor "*gratefully* acknowledges" the favor of his having been made a life-member of the American Bible Society. Does he not know that in accepting this station he has acted upon a principle which Bishop Hobart ever regarded as decidedly hostile to "evangelical truth and apostolic order?" and that his earnest contention against that principle was prominent among the causes which rendered his career, though so glorious, yet so obnoxious to many of the Protestant Churchman's noisiest advocates and patrons? This paper's sympathies are all with the assailants of Trinity Church, and its columns have been opened to their assaults: Bishop Hobart could hardly find terms sufficiently strong to express his sense of the ungodliness and iniquity of such proceedings.

But it is needless to particularize. Let the editor of the Protestant Churchman, or some of his more knowing friends, select any one point that especially characterized what was generally understood as distinctively *Bishop Hobart's views*, and show that the paper has, with regard to that, been honest in its pretences of approval of those views.

A short time ago, and for some weeks in succession, a writer in the Episcopal Recorder, gave attention to this subject, and wrote well touching the inconsistency of the Protestant Churchman's assumed sympathy with the "evangelical party," and professed hostility to what a few vulgar people still continue to call "Puseyism," in connexion with its continuing to hang out the *Hobart flag*, and its pretending to be friendly to Bishop Hobart's theology. That writer took the correct ground that this theology, as gathered from the Bishop's writings, is essentially the same as what is now called Tractarianism, not perhaps fully developed, for the circumstances of *his* time did not call for this; but such as now very naturally leads to that system, as the same is held by those who were favored with Bishop Hobart's full and unwavering confidence, and have been uniformly true to his principles.

The writer in the Recorder, in prosecuting his object, was very naturally led into an unfavorable discussion of Bishop Hobart's principles, conducted, if I recollect right, in a very commendable spirit and temper, and therefore the more likely to produce the desired effect. His object, of course, was, to make it appear that Bishop Hobart fell short of genuine evangelical views, that his doctrines had a decided Romanizing tendency, that Christians whose opinions and practices were moulded by them were in danger of becoming mere formalists, that his works were upon the whole injurious to the Church, &c. &c. Now let it be remembered that this attack upon Bishop Hobart was avowedly caused by the Protestant Churchman. Not a word has that paper had to say in his defence. Whatever circulation it has, is probably, like the Recorder's, chiefly among dissenters and anti-Hobart Churchmen. These are thus to have their prejudices against the Bishop strengthened by the joint effect of the Recorder's words, and the Protestant Churchman's pusillanimous silence. I say pusillanimous: for it is that paper's obvious duty, if it is conscious of being strong in integrity, to meet the issue; and either defend the memory of the man whom it professes to revere, and the attack on whom it has itself caused; or honestly own that *his* principles are not *its*, and *take down its flag.*

HOBART.

For the Churchman.

Mr. Editor,—Taking up an old number of your paper, (December 5, 1846,) my eye lights on a passage which, I confess gives me some concern. It is extracted from a pamphlet by Bishop Meade, and is in the following words: "the Bishops, at a meeting in New York in the fall of 1844, solemnly remonstrated against a similar title prefixed to the Church Almanac." The Bishop's pamphlet was an attack upon the General Sunday School Union of our Church, in an endeavor to excite public prejudice against it. The Union had published a work on the Church Catechism by a clergyman of the Church of England, who had dedicated it "to the Bishops and Clergy of the Reformed Church in the United States of America;" and the Bishop of Virginia's displeasure was excited because the Union published, with the book, the author's dedication, and our Church was therein called "the Reformed Church." This is the "title" referred to in his remark, in the extract above, on "the Cuurch Almanac." I will leave the reader to his own reflections on the love of strife which must have led to a public quarrel on such a point. I have now an entirely different object in view—one of graver moment than the Bishop of Virginia's attack upon our Sunday School Union—one involving serious questions of Church polity and ecclesiastical order, in their connexion with Christian obligation, and materially affecting the conservative character of our communion.

"The Bishops, at a meeting in New York, solemnly remonstrated against a similar title being prefixed to the Church Almanac." The Church Almanac is a publication of the Protestant Episcopal Tract Society, which is a New York Diocesan institution. "The Bishops," not one of whom belongs to that diocese, meet in New York, and enter a solemn remonstrance against a proceeding of a New York Society. Who gave them this authority? Who subjected the Diocesan proceedings of New York to the supervision and rebuke of a meeting of the Bishops? What would the Bishop of Virginia say if "the Bishops" should meet in Virginia and solemnly remonstrate against any of the doings of the Alexandria Seminary, or other Institutions of that Diocese? Independently of the violation in this matter of ecclesiastical order, and the fresh evidence it affords of illegal and Romanizing assumption, in certain quarters, of Episcopal prerogative and privilege, another idea forces itself upon the mind. It is now some years since, as I have understood, Bishop Meade declared his incompetency to bear the full burden of the charge of his Diocese. Methinks that besides considerations of vowed allegiance to ecclesiastical law and order, and of official propriety and courtesy, this should operate as a solemn call upon him from Divine Providence not to waste what of capability of action may be left him on the unchristian work of what the apostle calls αλλοτριοεπισκοπος, literally a Bishop in another's Diocese, but translated in 1 St. Peter iv. 15, "a busy-body in other men's matters."

DIOCESAN RIGHTS.

DIOCESE OF AUSTRALIA.

The following narrative has been sent to England by a Missionary who is stationed in one of the most distant parts of the colony of New South Wales. It has been judged best to print it without abridgment, as it gives a graphic account of the habits and condition of the scattered population in the interior of that colony, and forcibly illustrates, by one example, the nature of those unobtrusive labors of the Society's Missionaries which the Bishop has so thankfully acknowledged as having often been the only hindrance to the undisturbed sway of atheism in many portions of his diocese.

"On my journey homeward from the Visitation held in Sydney in May 1844, two men came to the house where I was sojourning, and begged to have a few minutes' conversation with me. They had come from the Upper Colo, a remote settlement upon the Bulga road, used chiefly as a cattle track from Maitland through Richmond, and distant, probably, seventeen miles. The elder man told me that his name was Thomas Gosper, and that he and two younger brothers were the most considerable settlers at Colo, forming, with their children, full forty out of the sixty or seventy inhabitants of the place.—The younger man was his son-in-law, belonging to a family well known to me on the Hawkesbury, and among its earliest colonists. Gosper who undertook to be the chief speaker upon the occasion, and who seemed to be about eight and forty years of age, informed me that he had come thus far to represent the condition of the Colo—wholly unprovided with spiritual assistance—and to request that I would come among them, preach to them, and baptize their children. I told them that I regretted the entire occupation of my time, which would put it out of my power to comply with their request. But Gosper, who perceived that I made special reference to my Sunday duties, replied, with much earnestness, that neither he, nor those whom he represented, could hope to have divine service on a Sunday, but that all of them would be happy to lay aside their labor, and give up the day to the worship of Almighty God, whenever I could make it convenient to visit them in the week.

"From the beginning of the interview, I had been impressed with the manliness and open deportment of this individual, whom I afterwards found to be the son of a London waterman transported many years ago; and that this, his eldest son, had been born in the colony, and brought up from early infancy in that part of the wilderness, of which he now seemed to be "the chief."—This devotion of his time, therefore, was not of a nature to leave me any choice but to comply at once with his earnest desire; for if he was willing to give up his worldly pursuits, I felt that I could refuse him neither toil, nor day nor night, to minister that Gospel, to propagate which I had been sent to these distant shores.

"After ascertaining from my host that Gosper's character was just what it appeared to me, I engaged to meet him on a certain day, and we settled all necessary arrangements to that end: and so I dismissed this deputation from the Colo, and committed them to the hospitality of my friend, ere they returned to their home in the wilderness, rejoicing in the successful termination of their errand.

"It is necessary for me to state that my course of duty comprehends a service every third Sunday at the school and chapel at the confluence of the Colo and the Hawkesbury, erected in 1842, at the expense of the Society for Promoting Christian Knowledge. To reach this place from my parsonage, fifteen miles lower down the river, in time for Divine service at eleven o'clock, the circumstances of wind and tide often compel me to leave home at daylight, and even earlier; at other times, propitious weather enables me to accomplish the journey in less than three hours. Here, then, when the duties of the day were fulfilled, I stepped into my boat, and began to ascend this tributary branch of the noble Hawkesbury for full ten miles, and found it, up to the spot where it ceased to be navigable, of extraordinary clearness, with bright and golden sands, closed in alternately with large fragments of rock, or shrubs, which over-hung the water.

"Up to this point, I was informed that the Bishop and Lady Franklin had penetrated in 1839; and here I found Thomas Gosper waiting for me, and prepared to convey me and my companion, the master of the school where the service had been held, a distance of seven miles and more, along a second and upper bed of this river, which being the drain of many thousand square miles in seasons of heavy rains and floods, required this extraordinary means of escape for the accumulating waters. Our mode of conveyance being a cart, we were a long time penetrating the uncouth district, crossing the stream four times, and following a road full of dangerous spots, at times over-hung with trees and tangled shrubs, at times crossing an expanse of dry white sand, which, in the failing light, gave me a strong impression of a country covered with snow. As the night drew on, I found we were approaching Gosper's house; and it afforded me no small amusement to hear the repeated inquiries which were made as we passed the several huts, whether he was conducting 'the minister,' and the no less constant and triumphant answer of my guide, 'I have got him.'

"An hour after dark, we reached our destination, a hut of slabs, whence a multitude of children issued forth, headed by Mrs. Gosper, with an infant in her arms, and accompanied by two well-grown daughters, to welcome their father and his guests. The hut seemed to consist of two apartments in the penetralia of one of which the whole genration found their sleeping places, whilst the other served for all the common purposes of life. Two opposite doors and a single, unglazed window lighted the place: but these were now closed and the great chimney blazed with logs heaped upon each other, with a huge copper kettle, suspended from an iron crane, steaming over all.

"A cedar table upon crossed legs a few uncouth chairs with rush bottoms, and a small dresser with shelves full of bright crockery ware, completed the primitive fittings and furniture. A lamp was flaring on the table, on which, without a cloth, the loaf was divided and spread. A dish of baked pork, the cups and saucers, with a tin teapot, of dimensions suitable to the size of the copper kettle, and at my request, a small cup of coarse salt, made the preparations for the evening meal. Gosper now collected his long-haired, white-headed progeny around him, and having called upon me to bless the provisions, huge pieces were distributed among us, the more distiinguished being furnished with plates, and my own of small dimensions, blazoned with both alphabets, in capital and common letters, was piled up, within its diameter of six inches, with a pyramid of food. I have nothing disdainful in my temperament, and I particularize these points of the good man's house-keeping that the reader may know what I saw, and understand, not undervalue, Thomas Gosper's character.—Three dogs waited at table, and cleared away the bones and fragments as fast as they reached the floor. When all was consumed, and thanks returned, a modest English-looking girl, about eighteen, produced a tin dish, into which the last drop from the copper kettle was drained, and every article successively plunged, insomuch that with surprising speed, all was reduced to order and cleanliness, and the table itself washed down. Then the short, black pipe was produced; the tobacco was cut up and lighted, and the smell of the baked meats succeeded by that of the fragrant weed. Whilst this was going on the family gradually withdrew, preparations were made for my bed upon the cross-legged table, from whence I distinctly saw the stars through the roof; and the school-master was lodged upon the floor. But the simple hospitality of these good people reconciled me to all the strange necessities and untried appliances of this unusual mode of accommodation; and I reflected that I was fulfilling my mission to the corners of the earth, and that after all, I was warmly and comfortably lodged and wanted for nothing really needful for well-being. In this frame of mind, I fell asleep on Gosper's table, and reposed as sweetly as if I lay upon a bed of down.

"The next morning displayed the savage country of the Colo. An irregular and wildly undulating area, traversed by the deep indentation of the stream, and enclosed within a circuit of five or six miles by rugged heaps of rocks and trees in masses, attaining to a height of six or seven hundred feet, formed the grants of Thomas Gosper and his two younger brothers. The young wheat covered a few acres with its verdure; but maize had formed the principal object of cultivation; and at this time the land was rendered more repulsive by being disfigured with the unsightly corn-stalks of the late harvest. The white frost was upon the ground, the sun struggled through the mist; the hills and *rampers* were capped with the exhalation; and the dreariness was not a little increased by a barn in ruins, leaning down the hill side, a broken fence, and trees, whether standing or fallen, ugly in their character, and fantastic in every aspect. To get the breakfast over, and clear and decorate the room with green boughs, and arrange some forms and planks and chairs for the expected congregation, occupied the time, until, as the hour appointed for the service approached, I had the pleasure of observing the several families emerging from glen and gully, and wind through the 'sequestered vale,' towards the hammock where I stood. Each group of the Gospers consisted of nine or ten children, from the infant in arms to the well proportioned, interesting girl approaching to womanhood. They were all comfortably and adequately dressed, and showed that the industry of their fathers was equal to the supply of all their humble wants. Old Gosper, a hale and hearty man, now in his eighty-second year, joined the throng from his own house about two miles distant, and was received by his three manly sons with an instinctive reverence and respect. He thanked me for taking so much trouble to come so far to serve his family, and regretted his deafness, which he told me might hinder him from deriving all the advantage of my ministrations. With him came Henry Hoyle, an old soldier, who had belonged originally to the New South Wales Corps, and afterwards to the Buffs. Although seventy-five, the old man was hearty and upright, and I thought I could distinguish the free emigrant, and his unsubdued air, from the manner of the prison population. Several other families joined the congregation, which numbered more than fifty persons; whilst the clerk's duty was borne by Henry Macghie, schoolmaster at the Colo to all the hopeful children. Nor should I omit to recognise the second man of the deputation, George, Cavanagh, and his five pretty girls and boys, grandchildren and great-grandchildren of the two Thomas Gospers. At the end of the Second Lesson, three infants were added to the Church by baptism; and after the Morning Service, with the Litany and Communion, I preached to them from the Apostolic benediction.

'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.' (2 Cor. xiii. 14)

"After the service the men gathered around me and thanked me for attention to them, and hoped that what I had seen would encourage me to renew my visits; and I must say that I have seldom derived more gratification than that afforded me by these unpretending people. In the mean time, Gosper prepared for our return; and, accordingly, after a hasty meal, we once more found ourselves upon the dangerous road towards the place where I had left my boat. On the way, I was informed of several particulars which I had failed to learn from Gosper. We passed the house of Old Gosper and Hoyle, lying within a quarter of a mile of each other, where, I was assured, these two men and their wives lived in a state of the grosset sin; and that Old Gosper would often stray away to Windsor, to indulge in a fit of drunkenness, not to be discontinued so long as his money lasted.

"As we journeyed on, Cavanagh pointed out, by the road-side, the graves of the forefathers of the hamlet, and as he related the circumstances of their life and death, made my blood run cold at the strange variety and vicissitude of their criminal conduct. In the midst, therefore, of all manner of depravity, I found a whole generation of young people giving signs of much innocence, and apparently deterred from vice and its ruinous effects by the frightful example of their elders; in whose behalf I felt myself called upon to use my best endeavors to stengthen their good intentions, and direct their affections and raise their hopes to the salvation of Jesus Christ.

"Before we reached the boat, I was desired to step aside and visit a woman whose confinement had been protracted, and baptize her infant,—a request which, under the circumstances, I complied with immediately; and thus, towards four o'clock on a winter's day, I was once more upon the river; and, notwithstanding the efforts of my prisoner boatman, we had to contend with an adverse wind, and a wild, and flashing, and phosphorescent sea, untill past midnight, when we reached the parsonage.

"On presenting to the Bishop the state of things thus briefly set before the reader, and consulting him upon an offer made to me of a piece of land for a burying-ground, I had the satisfaction of receiving from his Lordship his approbation of my proceedings, together with a charge as to my future dealings with the flagitious characters so painfully brought to my acquaintance.

"'The account which you give,' says his Lordship, 'of the depraved mode of life of the elder Gosper, Hoyle, and others, is truly fearful; and we must at once endeavour to bring them to repentance. On your next visit, I beg you will seriously address them as on my behalf and under my authority. Tell them that though they have lived so many years as to be blinded to their own awful state, yet others see it—yet God sees it; and the angels desire to rejoice over their repentance. Tell them that a very few years must bring them and us to a meeting before the judgment-seat of Christ, when they must give an account of their actions, and we of our ministry; that I am resolved, so far as God enables me, to make proff of mine; and that, therefore, as their Bishop, constituted by Jesus Christ to cast out of his kingdom all things that offend, I admonish them to forsake their evil way. Their sin is one which directly contradicts the ordinance of Christ as to the terms of union of men with their wives, and proves that they do not reverence or regard, or believe in Him as their Saviour; for what concord hath Christ with Belial?—You will therefore, on your next three visits (if necessary) repeat this warning to them; and if they still persist in their sin, solemnly warn them that they have cut thmselves off deliberately from the communion of the Church; and that if they die in that condition, you will not read the appointed service at their funerals: and in so refusing you shall have the support and sanction of

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From the Children's Magazine.

THE POSTURE FOR PRAYER.

What is the proper posture for prayer? Hear the Church.

"All *kneeling*. "All *devoutly kneeling*." "*Humbly kneeling*."

How could the Church say otherwise? How can her members neglect to do what she thus requires? Have we not in Holy Scripture this exhortation:—

"Let us *kneel* before the LORD our Maker." Ps. xcv. 6.

Have we not in Holy Scripture these examples:—

"Solomon . . . *kneeled down upon his knees.*" 2 Chron. vi. 13.

"Solomon . . . arose . . . from *kneeling on his knees.*" 1. Kings viii. 54.

"Daniel . . . *kneeled upon his knees* . . . and prayed." Dan. vi. 10.

"Stephen . . . *kneeled down*, and cried with a loud voice." Acts vii. 60.

"Peter . . . *kneeled down* and prayed." Acts ix. 40.

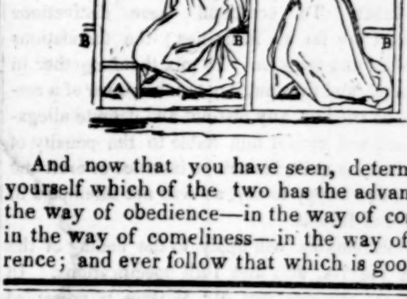
"Paul *kneeled down* and prayed." Acts xx. 36.

"We *kneeled down* on the shore and prayed." Acts xxi. 5.

Above all, have we not in Holy Scripture the example of our blessed LORD himself:—

"And (JESUS) *kneeled down* and prayed." Luke xxii. 41.

Reader, you have the direction, and have seen what examples enforce it. Some mind these things and others do not, in the worship of the Congregation. Among the latter class there is a very common half-way sort of Conformity to rule. But what the difference is see for yourself from the drawing.



And now that you have seen, determine for yourself which of the two has the advantage, in the way of obedience—in the way of comfort—in the way of comeliness—in the way of reverence; and ever follow that which is good.

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